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ABSTRACT

This reader is intended to provide material for the intermediate-level student of Amharic, as well as to introduce the student to the cultural and social life of Ethiopia. The 39 texts were each prepared by a different student at Haile Selassie I University, thus providing the reader with a variety of language styles. The Amharic texts are followed by their English translations, which are as close as possible to the original, and which retain Amharic technical terms. An Amharic-English glossary completes the volume. (AM)

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INTERMEDIATE AMHARIC CULTURAL READER

Wolf Leslau

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Los Angeles, California

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INTERMEDIATE AMHARIC CULTURAL READER

by

WOLF LESLAU

INTRODUCTION

There is at present no Amharic Reader available to students who have completed the study of Amharic grammar and are in the intermediary stage of the study of Amharic. The Intermediate Amharic Cultural Reader is intended to fill this gap. At the same time, the Reader provides the student with texts that describe the material culture as well as the social institutions of Ethiopia, thereby introducing him to the cultural life of the country.

The texts were prepared under my direction by students of the Haile Selassie I University, each text by another student. I adopted this procedure, rather than having all the texts written by the same writer, in order to provide the student of Amharic with a variety of styles.

The English translation is as close as possible to the Amharic original. Amharic technical terms are retained in the English text, and the meaning of these terms is given in the vocabulary.

The notes refer to the English translation. The vocabulary contains all the words of the Amharic text.

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TEXTS

መርቆ፡ ደገፉ፡

አዲስ፡ አበባ

የኢትዮጵያ፡ መናገሻ፡ ከተማ፡ ቀደም፡ ሲል፡ እንጦጦ፡ ተራራ፡ ላይ፡ ነበር፡ የተሠራው፤ ነገር፡ ግን፡ ለከተማነት፡ ተስማሚ፡ ባለመሆኑ፡ በ፲፰፻፸፱ ዓ.ም. አፄ ምኒልክ፡ ፊንፊኔ፡ በማለት፡ አሁን፡ አዲስ፡ አበባ፡ የሚባለውን፡ ከተማ፡ ቆረቆሩ፡፡

አዲስ፡ አበባ፡ እንጦጦን፡ በመሳሰሉ፡ ተራሮች፡ የተከበበች፡ ናት፡፡ የከተማዋ፡ ከፍታ፡ ከባሕር፡ በላይ፡ ስምንትሺ፡ ጫማ፡ በመሆኑ፡ ደጋነት፡ ይሰማታል፡፡ አካባቢዋ፡ ለእርሻ፡ በሚመች፡ በከፍታቸውም፡ ዝቅ፡ ያሉ፡ ሜዳነት፡ ባላቸው፡ ሥፍራዎች፡ የተመላ፡ ነው፡፡ ከተማይቱ፡ በብዛት፡ ባሕር፡ ዛፍ፡ የሚታይበት፡ በመሆኑ፡ ጫካ፡ ውስጥ፡ የተቆረቆረች፡ ትመስላለች፡፡ አሁንም፡ በዘመኑ፡ በየመንገዱ፡ ዳር፡ የሚተከሉት፡ ልዩ፡ ልዩ፡ ዛፎች፡ ለከተማይቱ፡ ልዩ፡ መልክን፡ ይሰጧታል፡፡ የአዲስ፡ አበባ፡ ማዘጋጃ፡ ቤት፡ በ፲፱፻፷፫ ዓ.ም. ባደረገው፡ የሕዝብ፡ ቆጠራ፡ 637,831 ኗሪዎች፡ መኖራቸውን፡ ገልጿል፡፡

ከከተማይቱ፡ ቦታዎች፡ አንዱ፡ የካቲት፡ ፲፪ ቀን፡ አደባባይ፡ ተብሎ፡ የተሰየመው፡ ነው፤ በአሁኑ፡ ጊዜ፡ ስድስት፡ ኪሎ፡ በመባል፡ ይታወቃል፡፡ ሐውልቱ፡ የካቲት፡ ፲፪ ቀን፡ ፋሺስት፡ ኢትዮጵያውያንን፡ በጅምላ፡ ገደሉ፡ የገደለበትን፡ ለማስታወስ፡ የቆመ፡ ነው፡፡ በሐውልቱ፡ ላይ፡ በዚሁ፡ ዕለት፡ የተፈጸመውን፡ የጭካኔ፡ ሥራ፡ የሚያሳይ፡ ቅርፅ፡ ይታይበታል፡፡ በዚሁ፡ ሐውልት፡ አጠገብ፡ ቀደም፡ ሲል፡ ቤተ፡ መንግሥት፡ የነበረው፡ አሁን፡ ግን፡ የቀዳማዊ፡ ኃይለ፡ ሥላሴ፡ ዩኒቨርሲቲ፡ የሆነው፡ ትልቅ፡ ግቢ፡ ይገኛል፡፡ ከዩኒቨርሲቲው፡ በስተቀኝ፡ የቀዳማዊ፡ ኃይለ፡ ሥላሴ፡ ሆስፒታል፤ ባሻገሩ፡ ደግሞ፡ የክብር፡ ዘበኛ፡ ጠቅላይ፡ መምሪያ፤ እልፍ፡ ካሉ፡ ደግሞ፡ በርካታ፡ ያለ፡ ሕዝብ፡ የሚጎበኛውና፡ የሚደሰትበት፡ የአንበሶች፡ ግቢ፡ አለ፡፡ ምንም፡ እንኳን፡ የአንበሶች፡ ግሣት፡ ሰዉን፡ ቢያስደነግጥም፤ ያሉበት፡ ሥፍራ፡ ለማየት፡ እንዲመች፡ ሆኖ፡ በደንብ፡ የተሠራ፡ ነው፡፡

ከስድስት፡ ኪሎ፡ በመጠኑ፡ ራቅ፡ ያለ፡ ሌላ፡ አደባባይ፡ አለ፡፡ መጠሪያ፡ ስሙ፡ አራት፡ ኪሎ፡ ቢሆን፤ የተሰየመው፡ የነፃነት፡ ሐውልት፡ (አደባባይ)፡ በመባል፡ ነው፤ ደግሞም፡ ሚያዝያ፡ ፳፯ አደባባይ፡ ተብሎ፡ ይጠራል፤ ምክንያቱም፡ በዚሁ፡ ቀን፡ ነው፡ ጣሊያን፡ ኢትዮጵያን፡ የለቀቀ፡፡ የትምህርትና፡ የሥነ፡ ጥበብ፡ ሚኒስቴር፤ የመሐንዲሶች፡ ኮሌጅ፤ ዳግማዊ፡ ምኒልክ፡ ትምህርት፡ ቤትና፤ ደግሞ፡ አንዳንድ፡ ትልልቅ፡ መሥሪያ፡ ቤቶች፡ በዚሁ፡ አካባቢ፡ ይገኛሉ፡፡ ከነፃነት፡ ሐውልት፡ ቁልቁል፡

ሲል፡ ትደይ በሆነ፡ ሠፍሩ፡ ላይ፡ የተሠራው፡ ታላቁ፡ ቤተ፡ መንግሥት፡ ይገኛል። ጥንት፡ የአፄ፡ ምኒልክ፡ ቤተ፡ መንግሥት፡ ነበር፤ አሁን፡ ግን፡ አፄ፡ ኃይለ፡ ሥላሴ፡ ችሎት፡ ይሰችሉበታል። በሐውልቱና፡ በቤተ፡ መንግሥት፡ መካከል፡ የፓርላማው፡ ሕንፃ፡ ከፍ፡ ብሎ፡ ይታያል፤ ከሱ፡ በስተጀርባ፡ መንበረ፡ ፀባዖት፡ ቅድስት፡ ሥላሴ፡ ቤተ፡ ክርስቲያን፡ ይገኛል።

አዲስ፡ አበባ፡ የኢትዮጵያ፡ መናገሻ፡ ብቻ፡ ከመሆንም፡ አልፋ፡ የአፍሪካ፡ መሪዎችን፡ ማስተናገድ፡ ከጀመረች፡ ጥቂት፡ ሰንብቷል። ከኢዮቤልዩ፡ ቤተ፡ መንግሥት፡ ፊት፡ ለፊት፡ የአፍሪካ፡ አዳራሽ፡ አምሮና፡ ኳሸካርፍ፡ ይታያል። በነዚህ፡ በሁለቱ፡ ሕንፃዎች፡ መካከል፡ ያለው፡ ሠፍሩ፡ ለሕዝብ፡ መናፈሻ፡ ይሆን፡ ዘንድ፡ በልዩ፡ ልዩ፡ ዛፎችና፡ አበቦች፡ አጊጦ፡ ተሠርቷል። በዚሁ፡ ቦታ፡ የሚያልፈውን፡ ይዞ፡ የወረደ፡ ከመስቀል፡ አደባባይ፡ ይደርሳል፤ ወደግራ፡ ሲል፡ የተዘረጋውን፡ መንገድ፡ ይዞ፡ አንድ፡ ስድስት፡ ኪሎ፡ ሜትር፡ ያህል፡ ለተጓዘ፡ የቀ.ኃ.ሥ. ኢንተርናሲዮናል፡ አይሮፕላን፡ ማረፊያ፡ ይገኛል። በከተማውም፡ ያለው፡ ማረፊያ፡ እሱው፡ ነው።

የአዲስ፡ አበባ፡ ከተማ፡ የመኪና፡ ቁጥር፡ በየጊዜው፡ እየጨመረ፡ ሲሄድ፡ ማዘጋጃ፡ ቤቱ፡ በሚሰጠው፡ የመኪና፡ ቁጥር፡ ይታወቃል፤ በ፲፱፻፷፬ ዓ.ም. 30,001 የመንግሥት፡ መኪናዎችና፡ የግል፡ ተሽከርካሪዎችም፡ መኖራቸው፡ ታውቋል።

ፒያሳ፡ ከሚባለው፡ አሁን፡ ግን፡ ደጎል፡ አደባባይ፡ ተብሎ፡ ከሚታወቀው፡ ወደላይ ብሎ፡ የቅዱስ፡ ጊዮርጊስ፡ ቤተ፡ ክርስቲያን፡ ይታያል። ከቤተ፡ ክርስቲያኑ፡ አጠገብም፡ የአፄ፡ ምኒልክ፡ ሐውልት፡ በአጥር፡ ተከቦ፡ ይገኛል። ከፒያሳ፡ ቸርችል፡ ጎዳናን፡ ይዘው፡ ሲወርዱ፡ ከመንገዱ፡ መጨረሻ፡ የባቡር፡ ጣቢያው፡ ይታያል፤ አሁን፡ ማዘጋጃ፡ ቤት፡ ባደረገው፡ የመንገድ፡ ቀየሳ፡ ባቡር፡ ጣቢያውና፡ አዲሱ፡ የማዘጋጃ፡ ቤት፡ ሕንፃ፡ እንዲተያዩ፡ ያክል፡ ቸርችል፡ ጎዳናን፡ በአዲስ፡ መልክ፡ ሠርቶታል። ከሁለቱም፡ ሕንፃዎች፡ አጠገብ፡ በሆነ፡ ሠፍሩ፡ ላይ፡ የተቋደረስ፡ መታሰቢያ፡ ሐውልት፡ እንዲቆምበት፡ አንድ፡ ሰፊ፡ ያለ፡ ቦታ፡ ተከልሎ፤ መሠረቱም፡ ተጥሏል። ዝቅ፡ ሲሉም፡ የእድቁ፡ አደባባይ፤ በአጠገቡ፡ የባንክ፡ ሕንፃ፤ በቀ.ኃ.ሥ. ቴአትር፤ በመከላከያ፡ ሚኒስቴር፤ እንዲሁም፡ ከፍ፡ ከፍ፡ ያሉ፡ ዘመናዊ፡ ሕንፃዎች፡ ተከቦ፡ ይገኛል። ወደ ባቡር፡ ጣቢያ፡ የሚወስደውን፡ መንገድ፡ ወደግራ፡ ጥሎ፡ ከእድቁ፡ አደባባይ፡ የሚዘልቀውን፡ መንገድ፡ ይዘው፡ ሲሄዱ፡ ሜክሲኮ፡ አደባባይ፡ ይደርሳሉ፤ በዚህ፡ አደባባይ፡ አጠገብ፡ የተገባ፡ አዲ፡ ትምህርት፡ ቤትና፡ ሌሎች፡ ተለቅ ተለቅ፡ ያሉ፡ መሠሪያ፡ ቤቶች፡ ይገኛሉ።

ከማዘጋጃ፡ቤት፡በስተቀኝ፡የአቡነ፡ጴጥሮስ፡ሐውልት፡ይገኛል።
አሁን፡አልፎ፡ቀጥታ፡የተጓዘ፡ፊታውራሪ፡ኃብቴ፡ጊዮርጊስን፡ድልድይ፡አልፎ፡
ወደ፡ትልቁ፡ሠፈር፡ወደ፡መርካቶ፡ይገባል። ይህ፡ሠፈር፡አዲስ፡ከተማ፡ተብሎ፡
ይጠራል። በገበያ፡ዕለት፡የሰዉ፡መዋያ፡ነው። ከዚሁ፡ሁለት፡ትልልቅ፡የገበያ፡
አዳራሾች፡ይገኛሉ። በነዚሁ፡አጠገብ፡መሥመራቸው፡የተለያየ፡አውቶቡሶች፡
መነሻ፡ጣቢያ፡አብጅተዋል። በዚህ፡ሠፈር፡ያለው፡ሕዝብ፡በርካታ፡ያለ፡
በመሆኑ፡በዚያው፡ሰዓት፡ካለው፡ከብትና፡መኪና፡ጋር፡ሲጋፋ፡አርፍዶ፡
መዋሉ፡እንዴ፡የሚያስደንቅ፡ነገር፡ነው።

በአዲስ፡አበባ፡ከተማ፡ውስጥ፡አሁን፡በቅርቡ፡ብቅ፡ብቅ፡
የሚሉት፡ዘመናዊ፡ሕንፃዎች፡ለተለዩ፡ሠፈሮች፡ልዩ፡መልክን፡ቢሰጡም፡
ጠበብ፡ብሎ፡የተቀየሱ፡መንገዶችና፡ፅዳት፡የሌላቸው፡ቤቶች፡ደሳሳ፡
ጎጆዎችም፡በርከት፡ብለው፡ይገኛሉ። ይህም፡ሆኖ፡ከተማይቱ፡በማደግ፡ላይ፡
ናት።

ተስፋ፡ ኃይሌ

የጐንደር፡ ከተማ

ጐንደር፡ የበገምድር፡ ጠቅላይ፡ ግዛት፡ ዋና፡ ከተማ፡ ናት፡፡ ከተማይቱ፡ መታወቂያዋ፡ ከዘመናዊነቷ፡ ይልቅ ብ ጥንታዊነት፡ መሆኗ፡ ነው፡፡ በዘመኗ፡ ብዙ፡ ነገሥታት፡ ዙፋናቸውን፡ የዘረጉባትና፡ ችሎት፡ የያዙባት፡ አደባባይ፡ የወጡባት፡ ናት፡፡ ከነአፄ ፋሲል፡ እንሥቶ፡ እስከቴዎድሮስ፡ ድረስ፡ የነገሥታት፡ ከተማ፡ የንጉሥ፡ ወንበር፡ ነበረች፡፡ በአሁኑ፡ ዘመን፡ የጥንት፡ ግርማዋ፡ የተገፈፈ፡ መ ሉ ቢታይም፡ ሥልጣኔ፡ በፈጠራቸው፡ ቤቶችና፡ አስፋልት፡ በፈሰሰባቸው፡ አውራ፡ መንገዶች፡ ታድሳ፡ ጥንታዊ፡ ግርማን፡ ከዘመኑ፡ ሥልጣኔ ጋር፡ አቀናብራ፡ የምትታይ፡ ከተማ፡ ነች፡፡

ጐንደር፡ በስፋቷም፡ ሆነ፡ በዘመናዊነቷ፡ ከአዲስ፡ አበባ፡ በጣም፡ ትለያለች፡፡ ይሁን፡ እንጂ፡ እንደአዲስ፡ አበባ፡ ሁሉ፡ ብዙ፡ የመንግሥት፡ ሥራ፡ ይከናወኑባታል፡ ብዙ፡ ነጋዴዎችንና፡ እንግዶችንም፡ ታስተናግዳለች፡፡ የመንግሥት፡ መሥሪያ፡ ቤቶች፡ ሁሉ፡ ሰብሰብ፡ ብለው፡ አንድ፡ ላይ፡ በመሠራታቸው፡ ባለጉዳይ፡ ከመሥሪያ፡ ቤት፡ ወደ መሥሪያ፡ ቤት፡ ሳይንከራተት፡ ብዙውን፡ ጉዳይ፡ ሊፈጽም፡ ይችላል፡፡ መኖሪያ፡ ቤቶችም፡ ብዙውን፡ ጊዜ፡ ተያይዘው፡ የተሠሩ፡ ሪጋ፡ ናቸው፡፡ የከተማይቱንም፡ ንጽሕና፡ ለመጠበቅ፡ በየዓመቱ፡ በማዘጋጃው፡ ቤት፡ ትእዛዝ፡ ቤቶች፡ ሁሉ፡ ይታደሳሉ፡፡

ከተማይቱን፡ ከውጭው፡ ዓለም፡ ጋር፡ የሚያስተዋውቃት፡ ታሪካዊው፡ የአፄ፡ ፋሲል፡ ግንብ፡ ነው፡፡ ይህንኑ፡ ሕንፃ፡ ለማየት፡ የሚመጡት፡ የውጭ፡ ሀገርም፡ ሆነ፡ የሀገር፡ ተወላጆች፡ ቍጥር፡ የበረከተ፡ ነው፡፡ ይህ፡ ሦስት፡ መቶ፡ ዓመት፡ ያህል፡ የቆየ፡ ሕንፃ፡ ኃይል፡ መደነቂያ፡ ነው፡፡ ስሙ፡ የአፄ፡ ፋሲል፡ ግንብ፡ ይባል፡ እንጂ፡ በውስጡ፡ ብዙ፡ ሕንፃዎች፡ አሉ፡ እያንዳንዱ፡ ሕንፃም፡ የተሠራው፡ በልዩ፡ ልዩ፡ ነገሥታት፡ ዘመነ፡ መንግሥት፡ ነው፡፡ ዘመኑ፡ የገፋው፡ ሕንፃ፡ ወደ መፈራረሱ፡ ስለደረሰ፡ ጨርሶ፡ ከመውደቁ፡ በፊት፡ በየጊዜው፡ ይጠጋገናል፡

ጐንደር፡ በቤተ፡ ክርስቲያናቷ፡ የታወቀች፡ ከተማ፡ ናት፡፡ በየሠፈሩ፡ ቤተ፡ ክርስቲያን፡ አለ፡፡ ግሩት፡ ቤተ፡ ክርስቲያናት፡ ታሪክ፡ ያላቸው፡ የደብረ፡ ብርሃን፡ ሥላሴና፡ ቍስቋምም፡ ሥራቸው፡ የጥንት፡ ነው፡፡ በውስጣቸውም፡ የሚገኙት፡ ጽሑፎችና፡ ሥዕሎች፡ ታሪካዊ፡ ዋጋ፡ ያላቸው፡ ናቸው፡፡ ምእመናን፡ ከበሽታም፡ ሆነ፡ ከአንድ፡ ዓይነት፡ ስቃይ፡ ለመዳን፡ ከኃጢአትም፡ ለመንጻት፡ ጠበል፡ ፍለጋ፡ ወደ ገዳማ [illegible] የሎዘ፡ ማርያም፡ ይሄዳሉ፡፡

በዚህ፡ ሁሉ፡ ቤተ፡ ክርስቲያን፡ መካ [illegible] ንድ፡ መስጊድ፡ ይገኛል፡፡ ይህም፡ መስጊድ፡ ከከተማው፡ ወጣ፡ ብሎ፡ የተሠ [illegible] ብዙ፡ እስላሞች፡ መጸለያ፡ ሥፍራ፡ ነው፡፡ በከተማይቱ፡ በሃይማኖት፡ በኩል፡ ከእስላሙ፡ ይልቅ፡ ክርስቲያኑ፡ ያይላል፡፡ የክርስቲያኑ፡ እምነት፡ ኦርቶዶክስ፡ ነው፡፡ ቤተ፡ ክርስቲያን፡ መሳም፡ በዓል፡ ማክበር፡ መዘከር፡ የተራበ፡ የተጠማን፡ ማብላት፡ ማጠጣት፡ ከክርስቲያኑ፡ ሕዝብ፡ ግብር፡ [illegible]፡ ጥፎት፡ ነው፡፡

ዛሬ፡ የዘመኑ፡ ትምህርት፡ ሳይጋፋ፡ ጥንት፡ ጐንደር፡ በቤተ፡ ክህነት፡ ትምህርት፡ ተስፋፍታ፡ ትምህርት፡ ፍለጋ፡ ከብዙ፡ ሥፍራ፡ የሚጓዙባት፡

የሊቃውንት፡ አገር፡ ቅትወይም፡ ከተማ፡ ነበረች፡ የቤተ፡ ክህነቱም፡ ትምህርት፡ ሥር፡ የሰደደ፡ በመሆኑ፡ ዘመናዊው፡ ትምህርት፡ በስነ፡ አልተስፋፋም፡፡ ሆኖም፡ በዚህ፡ በቤተ፡ ክህነት፡ ሙያዋ፡ ይከም፡ ስለአለች፡ ይህ፡ ሙያዋ፡ ልዩ፡ መለዮዋ፡ መሆኑ፡ እየቀረ፡ በመሄድ፡ ላይ፡ ነው፡፡ ዛሬ፡ በጎንደር፡ አንድ፡ ሁለተኛ፡ ደረጃ፡ ትምህርት፡ ቤትና፡ በርካት፡ ያሉ፡ አንደኛ፡ ደረጃ፡ ትምህርት፡ ቤቶች፡ አሉ፡፡ የጤና፡ ጥበቃውም፡ ኮሌጅ፡ ከዚሁ፡ ይገኛል፡፡ የትምህርት፡ ቤቶችም፡ ቁጥር፡ ከአንድ፡ ይበለጥ፡ እንጂ፡ ከሕዝቡ፡ ብዛትና፡ ፍላጎት፡ ጋር፡ ሲመጣጠን፡ በጣም፡ አነስተኛ፡ ነው፡፡ ሕዝቡ፡ ትምህርት፡ ቤት፡ ለመሥራት፡ በየጊዜው፡ ጥረቱን፡ ቢያሳይም፡ መንግሥት፡ አስፈላጊውን፡ ትብብር፡ አላሳየም፡፡ አስተማሪዎችም፡ በቂ፡ ስለአልሆኑ፡ ወደትምህርት፡ ቤት፡ የሚገቡት፡ ተማሪዎች፡ ቁጥርና፡ ወደ ኮሌጅ፡ የሚያልፉትም፡ በጣም፡ ትንሽ፡ ነው፡፡

የጤና፡ ጥበቃው፡ ኮሌጅ፡ ውስጥ፡ አንድ፡ ሆስፒታል፡ አለ፡፡ ሆስፒታሉ፡ ለከተማው፡ ሕዝብ፡ አገልግሎቱን፡ ከመስጠቱ፡ በላይ፡ በኮሌጅ፡ ለሚገኙት፡ ተማሪዎች፡ የትምህርት፡ ገበታ፡ ነው፡፡ ነርሶች፡ የጤና፡ መኮንኖች፡ ድሬሰሮችና፡ ሳኒተሪያኖች፡ የሚሰለጥኑት፡ በዚሁ፡ ሆስፒታል፡ ውስጥ፡ ነው፡፡ ቁጥራቸው፡ አነስ፡ ያለ፡ ክሊኒኮችም፡ በዚሁ፡ ይገኛሉ፡፡ ስለሆነም፡ የየዕለቱ፡ ቁስለኛና፡ ሕመምተኛም፡ ተራውን፡ ጠብቆ፡ ለመታከም፡ ብዙ፡ ችግር፡ ይደርስበታል፡፡ ገንዘብ፡ ከፍሎ፡ መታከሙም፡ ብዙ፡ ስለሚቸግር፡ መድኃኒት፡ በነፃ፡ ከመንግሥት፡ ይታደላል፡፡

የሕዝቡ፡ ቁጥር፡ በትክክል፡ ባይታወቅም፡ በግምት፡ ሃምሳ፡ ሺህ፡ ሳይደርስ፡ አይቀርም፡፡ የብዙ፡ አገር፡ ተወላጆች፡ በመንግሥት፡ ሥራም፡ ሆነ፡ በንግድ፡ ምክንያት፡ ከዚች፡ ከተማ፡ ይኖራሉ፡፡ በከተማይቱ፡ በዛተው፡ የሚነገሩት፡ ኢትዮጲያውን፡ ቋንቋዎች፡ አማርኛና፡ ትግርኛ፡ ናቸው፡፡

በኢኮኖሚ፡ በኩል፡ ከተማይቱ፡ ጉትት፡ ያለች፡ ናት፡፡ የሕዝቡም፡ "መሻሻል"፡ ወደኋላ፡ እንጂ፡ ወደፊት፡ የሚያመራ፡ አይመስልም፡፡ በሌሎች፡ ከፍ፡ ባሉ፡ ከተሞች፡ የሚታዩትም፡ እንዱስትሪዎች፡ በጎንደር፡ ስማቸው፡ ተሰምቶም፡ አያውቅ፡፡ በዚህ፡ ምክንያት፡ ብዙው፡ ሕዝብ፡ ሥራ፡ ፈት፡ ነው፡፡ የተማረው፡ ደሐውና፡ ከስተማሪ፡ ሲሆን፡ በመጠኑ፡ የቆጣጠረው፡ ደግሞ፡ ወታደር፡ ወይም፡ ፖሊስ፡ ይሆናል፡፡ ሠደል፡ ቁጥር፡ ዘመናዊ፡ ትምህርትን፡ ያልቀመሰው፡ ደግሞ፡ በየንግዱ፡ ተሰማርቶ፡ ይኖራል፡፡ ንግድ፡ ሥራ፡ አደሉ፡ ቢታይም፡ የወጣለት፡ ሀብታም፡ ካልሆነ፡ በቀር፡ ተራው፡ ነጋዴ፡ ትርፉ፡ ከዕለት፡ ጉርሱ፡ አያልፍም፡፡ በንግዱ፡ ሥራ፡ ለመሠማራት፡ ዕድልም፡ ሆነ፡ ሀብት፡ ያልቀደለት፡ ኩሊና፡ የዕለት፡ ሠራተኛ፡ ሆኖ፡ ይኖራል፡፡ ሥራ፡ ፈትነቱም፡ በሴቶች፡ ስለሚበዛ፡ በትዳር፡ ለመኖር፡ ያልታደሉት፡ አነስተኛም፡ ሆነ፡ ሰፊ፡ ያለ፡ የመጠጥ፡ ንግድ፡ ከፍተው፡ በሴተኛ፡ አዳሪነት፡ ይኖራሉ፡፡ ቁጥራቸውም፡ እየበረከተ፡ ነው፡ የሚሄደው፡፡ ይህ፡ ደግሞ፡ በተራው፡ የወንደላጤዎችን፡ ቁጥር፡ አበርክቶታል፡፡ ከተማይቱ፡ ጣሊያን፡ ይዞ፡ ከለቀቃት፡ ወዲህ፡ ይዞታዋ፡ እየደከመ፡ መንግሥትም፡ እየረሳት፡ ሄዳለች፡፡

ሰበጡ

የሐረር፡ከተማ

የሐረር፡ ከተማ፡ ከኢትዮጵያ፡ በስተምሥራቅ፡ በኩል፤ በሐረር፡፡ ጠቅላይ፡ ግዛት፡ የምትገኝ፡ ጥንታዊት፡ ከተማ፡ ናት፡፡ ጥንታዊነቷ፡ የሚታወቀው፡ ዘመናዊ፡ የከተማ፡ አከታተምና፡ ብዙ፡ አዳዲስ፡ ሕንፃዎች፡ ስለማይታዩባት፡ ነው፡፡ በተለይም፡ የጥንቱ፡ ከተማ፤ ጁጎል፡ የሚባለው፤ ወደመፈራረሱ፡ በመድረሱ፡ ለጥንታዊነቷ፡ ልዩ፡ መረጃን፡ ጠቋምርለታል፡፡

ከድሬዳዋ ወደሐረር፡ የሚዘልቀው፡ አውራ፡ ጐዳና፡ የሐረርን፡ ከተማ፡ መሀል፡ ለመሀል፡ ሰንጥቆ፤ ወደጅጅጋ፡ ይመራል፡፡ የሐረርንም፡ ከተማ፡ ገና፡ እንደሉ፡ በስተቀኝ፡ የሚገኘው፡ የራስ፡ ሆቴል፡ ሕንፃ፡ ሲሆን፤ ከሱ፡ ፊት፡ ለፊት፡ የሚገኘው፡ ደግሞ፡ የሐረር፡ ቤተ፡ መንግሥት፡ ነው፡፡ ይህንኑ፡ ዳርና፡ ዳሩ፡ በዛፍ፡ ያጌጠ፡ ጐዳና፡ ተከትለው፡ ትንሽ፡ እንደዘለቁ፡ የራስ፡ መኰንን፡ ሐውልት፡ ይገኛል፡፡ በዚሁ፡ አካባቢ፡ የአስተዳደሩ፡ ጽሕፈት፡ ቤቶችና፡ የሐረር፡ የጦር፡ አካዳሚ፡ መሥሪያ፡ ቤት፡ ይገኛሉ፡፡ አደባባዩን፡ ግራ፡ አድርጎ፡ ወደምሥራቅ፡ ሲሄድ፡ በጣሊያን፡ ጊዜ፡ የተሠሩቸው፡ ቡቲጋ፡ የምትባለው፡ መንደር፡ ትገኛለች፡፡

ይህንኑ፡ መንገድ፡ ይዘው፡ ሲጓዙ፤ ወደፈረስ፡ መጋላ፡ ይደርሳል፡፡ ይህ፡ ፈረስ፡ መጋላ፡ የተባለው፡ ሠፈር፡ የንግድ፡ መኪናዎች፡ ጭነትና፡ መንገደኛ፡ የሚጭኑበትና፡ የሚያራግፉበት፡ በመሆኑ፡ ብዙውን፡ ጊዜ፡ ሰው፡ ሲጋፋበትና፡ ውር፡ ውር፡ ሲልበት፡ ይታያል፡፡ የንግድ፡ ሠፈሩ፡ በመሆኑም፡ በዙሪያው፡ የራበውና፡ የጠማው፡ በልቶ፡ የሚጠጣበት፤ የደከመው፡ የሚያርፍበት፤ የመሸበትም፡ የሚያድርበት፡ ቁጥሩ፡ በርካታ፡ ያለ፡ ቡና፡ ቤትና፡ ሆቴል፡ አለ፡፡ የከተማውም፡ ሕዝብ፡ በልዩ፡ ልዩ፡ ምክንያት፡ የሚሰበሰብበት፡ የራስ፡ መኰንን፡ አዳራሽ፡ ከዚሁ፡ ይገኛል፡፡

በጥንታዊነቷ፡ ብዙ፡ ግንቦችና፡ የፈራረሱ፡ ቤቶች፡ ይገኙባታል፡፡ በግንብ፡ እንደመከበቧም፡ መጠን፡ ሰባት፡ በሮች፡ አሏት፡፡ ቀደም፡ ባለው፡ ዘመን፡ እነዚህ፡ በሮች፡ መዝጊያና፡ ዘበኞችም፡ ነበሩባቸው፡፡ ከነዚህ፡ በሮች፡ የሚነሱት፡ መንገዶች፡ ሁሉ፡ መገናኛቸው፡ ፈረስ፡ መጋላ፡ ነው፡፡ በሮቹም፤ ዱከ፡ በር፤ ሾዋ፡ በር፤ ቡዳ፡ በር፤ ሰንጋ፡ በር፤ ኤረር፡ በር፤ ፈላና፡ በርና፤ በርበሬ፡ በር፡ ናቸው፡፡ በየበሮቹ፡ አጠገብ፤ ከበርበሬ፡ በር፡ በስተቀር፤ ትንንሽ፡ ትልቅ፡ ገበያዎች፡ ይገኛሉ፡፡ ከሁሉም፡ ትልቅ፡ ገበያ፡ ያለው፡ ሾዋ፡ በር፡ አጠገብ፡ ነው፡፡ ከትልልቆቹ፡ ገበያዎች፤ እንደሌላው፡ ከተማ፡ ብዙ፡ ብዙ፡ ሸቀጦች፡ ይሸጣሉ፡፡ ከዚህ፡ ከድሮው፡ ከተማ፤ (ልዩ፡ ስሙ፡ ጁጎል)፡ ያሉት፡ መንገዶች፡ ጠባብና፡ ኮረኮንች፡ ይበዛባቸዋል፡፡ ተለቅ፡ ያለው፡ የራስ፡ መኰንን፡ ሆስፒታል፤ ትልቁ፡ የእስላም፡ መስጊድ፡ ከዚሁ፡ ከጁጎል፡ ይገኛሉ፡፡ ሰንጋ፡ በርን፡ ትተን፡ ወደቀኝ፤ ስንል፤ ለሀገር፡ ተወላጅም፡ ሆነ፡ ለውጭ፡ እንግዳ፡ አድናቆትን፡ ያተረፈው፡ ጅቦችን፡ የሚመግበው፡ ሰውዬ፡ ይገኛል፡፡ መጋቢው፡ ቀን፡ ቀን፡ አጥንት፡ ሲሰበስብ፡ ውሎ፡ ማታ፡ ማታ፡ ጅቦችን፡ እየመገበ፡ ለብዙ፡ ተመልካች፡ ያሳያል፤ ኑሮውንም፡ የመሠረተው፡ በዚሁ፡ ላይ፡ ነው፡፡

ሐረር፡ የፍራ፡ ፍሬ፡ አገር፡ በመሆኗ፡ በየገበያው፡ በርካታ፡ ብሎ፡ የሚታየው፡ ሾላና፡ ልዩ፡ ልዩ፡ ፍሬ፡ ነው፡፡ ከከተማውም፡ ወጣ፡ ሲሉ፤ በየአካባቢው፡ ያለው፡ ለምለም፡

ሠፈሩ፡ የፍሬ፡ ፍሬ፡ ተክል፡ የተመላበት፡ ነው።

ከአሮጌው፡ ከተማ፡ ወጣ፡ ብሎ፡ እንደ፩ኛ፡ መንገድ፡ የተገለውን፡ ይዘው፡ ሲጓዙ፡ ወደአዲሱ፡ ከተማ፡ ይመለሳል። ይህ፡ ሠፈሩ፡ በንጹሕናው፡ በዘመናዊነቱ፡ ያማረ፡ መልክን፡ ይዟል። ቤቶቹም፡ በደንጊያ፡ የተገነቡና፡ የዘመናዊ፡ መልክን፡ ይዘው፡ የተሠሩ፡ ናቸው። ከተማዋን፡ ከሐረሪ፡ ወይም፡ ከሐኪም፡ ጋራ፡ ላይ፡ ሆኖ፡ ላያት፡ ሰው፡ በትንሽ፡ ኮረብታ፡ ላይ፡ የሠፈረች፡ መንደር፡ ትመስላለች። የአሮጌው፡ ከተማና፡ የአዲሱ፡ ከተማ፡ ጎን፡ ለጎን፡ መሆንም፡ ከሌሎች፡ የኢትዮጵያ፡ ከተሞች፡ ልዩ፡ መልክን፡ ይሰጣታል።

በኢትዮጵያ፡ ከሚገኙት፡ የመምህራን፡ ማሰልጠኛ፡ ትምህርት፡ ቤቶች፡ አንዱ፡ ሐረር፡ የሚገኘው፡ ነው። ከርሱም፡ ሌላ፡ አንድ፡ ሁለተኛ፡ ደረጃ፡ ትምህርት፡ ቤትና፡ እንደ፡ አራት፡ የሚሆኑ፡ የአንደኛ፡ ደረጃ፡ ትምህርት፡ ቤቶች፡ ይገኛሉ። ትምህርት፡ ቤቶቹ፡ ሁሉ፡ ከአዲሱ፡ ከተማ፡ ነው፡ የሚገኙት።

ሕዝቡ፡ ብዛቱ፡ ተለይቶ፡ ባይታወቅም፡ በርካታ፡ ያለ፡ ነው። በከተማይቱ፡ የሚነገሩት፡ ዋና፡ ዋና፡ ቋንቋዎች፡ አደርኛ፡ ቆቱ፡ አረብኛና፡ አማርኛ፡ ናቸው። እንደሌላው፡ ሠፈሩ፡ ሁሉ፡ ኢኮኖሚዋ፡ ዝቅ፡ ያለ፡ በመሆኑ፡ የሥራ፡ ፈቶና፡ የሴትኛ፡ አዳሪው፡ ቁጥር፡ በርካታ፡ ያለ፡ ነው። አብዛኛው፡ ሕዝብ፡ ቢሳካለትም፡ ባይሳካለትም፡ በንግድ፡ ሥራ፡ የተሰማራ፡ ነው። ገቢውም፡ አነስተኛ፡ በመሆኑ፡ ከዕለት፡ ጉርስ፡ የሚያልፍ፡ ዓይነት፡ አይደለም። እንደብዙዎች፡ ታላላቅ፡ ከተሞች፡ ይህች፡ ዘመን፡ ያለፈባት፡ ከተማ፡ ለመሻሻል፡ የምታደርገው፡ ጥረት፡ [illegible]፡ ባይርቅም፡ ጥንታዊ፡ ግርማዋ፡ ጨርሶ፡ ስለአልተገፈፈ፡ አሁንም፡ የጎብኚዎችን፡ ዐይን፡ የምትማርክ፡ ናት።

ባዩ፡ ወልደ፡ ዮሐንስ

መርካቶ

የሀገርቱም፡ ሆነ፡ የውጭ፡ አገር፡ ሸቀጣ፡ ሸቀጥ፡ መሸጫና፡ መግዣ፡ የሆነ፡ ትልቅ፡ የገበያ፡ ሥፍራ፡ አለ፡፡ ስሙ፡ መርካቶ፡ ነው፡፡ በዚህ፡ ሥፍራ፡ ገዢው፤ ሻጪው፤ ደላላው፤ አጭበርባሪው፤ ሀቀኛው፤ ሁሉም፡ በአንድ፡ ይደባለቃል፡፡

የአዲስ፡ አበባው፡ መርካቶ፡ በአዲስ፡ አበባ፡ ምዕራብ፡ ይገኛል፡፡ በዘመናዊ፡ አኳኋን፡ የተሠሩ፡ ትልልቅ፡ ሕንፃዎች፡ አሉ፡፡ ሕንፃዎቹ፡ ጎን፡ ለጎን፡ ናቸው፡፡ ሁለቱን፡ ሕንፃዎች፡ የሚለይ፡ አንድ፡ ሰፊ፡ ያለ፡ መንገድ፡ በመሀል፡ አቋርጦ፡ ይሄዳል፡፡ ሕዝቡን፡ ከገበያ፡ ወደየሥፍራው፤ ከየቦታውም፡ ወደገበያ፡ የሚያመላልሱ፡ ኦውቶቡሶች፡ በዚሁ፡ መንገድ፡ ላይ፡ ያወርዳሉ፤ ያሣፍራሉ፡፡

በነዚህ፡ ሕንፃዎች፡ ውስጥ፡ የተለመዱት፡ ሸቀጣ፡ ሸቀጦች፡ ከመሸጣቸው፡ ሌላ፤ አንዳንድ፡ ቡና፡ ቤቶች፡ ይገኙባቸዋል፡፡ ከዚያው፡ ትልልቅ፡ ሕንፃ፡ ውስጥ፡ ቆንጆ፡ መደብሮች፡ ጎን፡ ጎን፡ ይዘው፡ በመስተዋት፡ ተከበው፡ ተሠርተዋል፡፡ በየመደብሩ፡ ያለው፡ ዕቃ፡ ዓይነቱ፡ ብዙ፡ ከመሆኑ፡ በላይ፡ አቀማመጡ፡ ሥርዓት፡ የሌለው፡ ነው፡፡ ስለሆነም፡ ገበያተኛው፡ የሚፈልገውን፡ ዕቃ፡ የሚያገኘው፡ ከብዙ፡ ትርምስምስ፡ በኋላ፡ ነው፡፡ በትልልቆቹ፡ ሕንፃዎች፡ አካባቢ፤ በሥርዓት፡ መደዳ፡ ያልተሰጣቸው፡ ነጋዴዎች፡ እንደነገሩ፡ የተሠሩ፤ ወይም፡ እንዲሁ፡ ሜዳ፡ ላይ፡ የሆኑ፡ የሸቀጥ፡ ተራዎች፡ አሉ፡፡ በዚህ፡ የሚሸጡት፡ ነገሮች፤ አረቄ፡ ከሚጋገበት፡ ዳቦ፡ ቆሎና፡ እንጀራ፡ ጀምሮ፡ ጎብኚዎችን፡ እስከሚያኘሙ፡ የሀገር፡ ጥሪቶች፡ ድረስ፡ ይደርሳል፡፡ አንድ፡ ሁለት፡ ጥቂቶች፡ ዕቃዎችን፡ ሰብስቦ፡ በሣጥን፡ መሣይ፡ አድርጎ፡ በገመድ፡ መሳይ፡ ከትከሻው፡ በደረቱ፡ ቁልቁል፡ አንጠልጥሎ፤ "መፋቂያ፡ ፊላ፤ ጥፍር፡ መቁረጫ፤ ጥሬ፡ ሽቶ፡ ያለቀበት" እያለ፡ የዕለት፡ ጉርሱን፡ ለማግኘት፡ ወዲያ፡ ወዲህ፡ የሚለውም፡ በዚሁ፡ አካባቢ፡ በርካታ፡ ያለ፡ ነው፡፡ ለማኙውም፡ "ኪስ፡ አውልቅ"፡ ነጣቂ፡ ሰርቂ፡ የሚውለውም፡ ቍጥሩ፡ በርካታ፡ ያለ፡ ነው፡፡

አዲሱ፡ የመገበያያ፡ ሕንፃ፡ መግቢያ፡ ላይ፤ አሰር፡ አስርም፡ በየቦታው፡ አሥር፡ አሥራምስት፡ እየሆኑ፡ ቡና፡ አፍልተው፤ ጫት፡ እያኘኩ፤ አንዱ፡ ዜማ፡ ሲያወርድ፡ ሌሎች፡ ሲቀበሉ፤ አንዱ፡ ዱቤ፡ ሲመታ፡ ሌሎች፡ ሲያጨበጭቡ፤ ጎንበስ፡ ቀና፡ ሲሉ፤ ሲጸልዩ፡ የሚውሉ፡ ሰዎች፡ አሉ፡፡ ከዚያም፡ ለቱፍታ፤ ለምርቃ፡ ቀርበው፡ ይበታተናሉ፡፡ ሸዕሚገለው፡ በጫት፡ የተወጠረ፡ ጉንጩን፡ ነፍቶ፤ ከያዘው፡ የጫት፡ እሽግ፡ ጋር፡ ምራቁን፡ ፈንጥቆ፤ እያደረገ፡ ምርቃቱን፡ ይሰጣል፡፡

ገበያ፡ ውሎ፡ የደከመው፤ ትንሽ፡ ገንዘብ፡ የቋጠረው፤ የማታ፡ ማታ፡ ወደ፡ አቅራቢያው፡ ጠጅ፡ ቤት፡ ጎራ፡ ብሎ፡ አንድ፡ ሁለት፡ ብሎ፡ ሞቅ፡ ሲለው፡

በአሥራ፡ አምስት፡ ሣንቲም፡ አውቶቡስ፡ ተሳፍሮ፡ ቤቱን፡ ይገባል፤ የሰከረም፡ ሊያንጎራጉር፤ ሊዘፍን፤ ሊጎደክ፤ ሊጋፋ፡ አምሽቶ፡ ወደ፡ መደሪያው፡ ይሄዳል።
ገንዘብ፡ የሌለው፡ ደሀ፤ እንደዋለ፡ ውሎ፤ ምናልባት፡ ራቱን፡ የሚሟላለት፡ ቢያገኝ፡ ለማግኘት፡ ካልሆነም፡ የነበረችውን፡ ቆርጥሞ፡ መደቡን፡ ቤት፡ የለውምና፡ ከሕንጻ፡ በረንዳ፡ ተጠግቶ፡ ተጠቅልሎ፡ ያድራል።

ገበያው፡ በብዙ፡ ተከፋፍሏል፤ የልብስ፡ ተራ፤ የሸክላ፡ ተራ፤ የእህል፡ ተራ፤ የቅመም፡ ተራ፤ የቆብ፡ ተራ፤ የቤት፡ ዕቃ፡ የጌጣጌጥ፡ ተራ፤ እንዲህ፡ እያለ፡ ተከፋፍሏል።

ጠቅላላውን፡ መርካቶ፡ ሊያዩት፡ የሸቀጥ፡ መለዋወጫ፡ ብቻ፡ ሳይሆን፡ ብዙ፡ የኅብረ፡ ሰብ፡ ጉዳዮች፡ ሽ ይፈጸሙበታል። የሚጣላው፡ ሽምግና፡ ገሬ፡ የበደለውን፡ ያህል፡ አስታራቂ፡ ሽማግሌዎችም፡ በዚያው፡ ሰክ፡ ይገኛሉ። ጎረምሳና፡ ኰረዳም፡ ለዘለቄታም፡ ሆነ፡ ለጊዜው፡ በዐይን፡ ሊፋቀዱ፡ ማየት፡ በመርካቶ፡ እንግዳ፡ ነገር፡ አይደለም። ተረፉ፡ ሊልም፡ ሰው፡ ሊገናኝ፡ የቤት፡ ጉዳይ፤ የመንግሥት፡ ጉዳይ፤ ጠቅላላ፡ የኅብረ፡ ሰብን፡ ሁኔታ፡ በግልጽም፡ ሆነ፡ በስውር፡ ሊጫወት፡ ማየት፡ የዘወትር፡ ጉዳይ፡ ነው። እንደዐቀውም፡ መርካቶ፡ የወሬ፡ ምንጭም፡ የወሬ፡ መሰራጫ፡ ሥፍራ፡ ነው። የአዲስ፡ አበባው፡ መርካቶ፡ ቀልጠፍ፡ አርገው፡ ሊያዩት፡ ይህን፡ ይመስላል።

ወሮ፡ ደገፉ፣

የገጠር፡ ገበያ

በገጠርም፡ ሆነ፡ በከተማ፡ የሚፈለገውን፡ ሸቀጥ፡ የሚገዛበትና፡ የሚሸጥበት፡ ሥፍራ፡ ገበያ፡ ይባላል።

በመካከሉ፡ ከፍ፡ ያለ፡ ገበያ፡ የሚውልበት፡ ጊዜ፡ በሳምንት፡ ከሁለት፡ ቀን፡ አይበልጥም። ከነዚህም፡ ቀናት፡ አንደኛው፡ ሰፋ፡ ያለ፡ ከብዙ፡ ሥፍራ፡ ከያሉ፡ ሕዝብ፡ የሚሰበሰብበት፡ ነው። ለዚህ፡ ዋናው፡ ምክንያት፡ ብዙውን፡ ጊዜ፡ በገጠር፡ የሚገበያዩት፡ ሰዎች፡ ብዙ፡ በተራራቁ፡ መንደሮች፡ የሚኖሩ፡ ስለሆነ፡ በየጊዜው፡ በየዕለቱ፡ ሥራ፡ እየፈቱ፡ እንደገና፡ ለእግር፡ እየተመላለሱ፡ ስለማይዘልቁ፡ አንደኛቸውን፡ ቀን፡ ሸቀጥ፡ ሸጠው፡ ለውጠው፡ የቤት፡ ቀለብ፡ ይዘው፡ እንዲመለሱ፡ ለማስመቸት፡ ነው። እንዲሁ፡ ያለው፡ ገበያ፡ በጣም፡ ተመቻችቶና፡ ደራ፡ ይሆናል። የኢትዮጵያ፡ ሕዝብ፡ አብዛኛውን፡ በገጠርና፡ ሥራ፡ የሚተዳደር፡ በመሆኑ፡ ከየመሬቱ፡ ሊመረቱ፡ የሚያደርሱትን፡ የእህል፡ ዓይነቶች፡ ለተቀነሱውንም፡ እርሻ፡ ብቻ፡ የማያፈሩትን፡ ፋብሪካ፡ ሠርቶ፡ የሚያመጣቸውን፡ እንደ፡ ጨው፡ ስኳር፡ ቅመማ፡ ቅመም፡ ዘይት፡ ጋዝ፡ ጨርቃ፡ ጨርቅ፡ ሳሙና፡ ብረት፡ ገርሞቶና፡ ሻሂን፡ ሳህን፡ ያሉትን፡ ሸቀጦች፡ የሚያገኘው፡ ከዚሁ፡ ከገበያ፡ ብቻ፡ በመሆኑ፡ በሳምንት፡ አንዴ፡ ወደ፡ ገበያ፡ መውጣቱ፡ ግዴታ፡ ይሆንበታል።

የገጠር፡ ገበያ፡ ከከተማ፡ ከሚደረገው፡ የተለየ፡ ነው። ገበያተኛው፡ ብዙ፡ የእግር፡ መንገድ፡ ተጉዞ፡ የራቀን፡ እህል፡ ሸጦ፡ ባገኘው፡ ገንዘብ፡ የሚፈልገውን፡ ዕቃ፡ ገዝቶ፡ ለመመለስ፡ ስለሆነ፡ ሕዝቡ፡ የሚወጣው፡ ጊዜ፡ ከጧት፡ እስከ፡ ሰዓት፡ ነው። ከቤት፡ ሰውም፡ ውስጥ፡ ከሕፃናትና፡ ከእረኞች፡ በቀር፡ በማምሻም፡ ከደከሙት፡ አረጋውያንና፡ አሮጊቶች፡ በቀር፡ ወደ፡ ገበያ፡ የማይሄድ፡ የለም። ይህ፡ መሆን፡ ያን፡ ያህል፡ መንገድ፡ ሲጓዙ፡ ጨዋታ፡ ባጋደለ፡ ቁጥር፡ ማለትም፡ ከገበያው፡ ደርሰው፡ ጨዋታ፡ ማድረግ፡ መደሰትም፡ መንገድ፡ ላይ፡ ሰው፡ ኅብረት፡ ስለሚያዘልቅ፡ ነው። ሴቶቹም፡ አስፈላጊ፡ የሆኑትን፡ የቤት፡ ጣጣዎች፡ የሚያውቁት፡ እነሱ፡ በመሆናቸው፡ ከገበያው፡ አይቀሩም።

ሴቶች፡ ከብት፡ መሸጥ፡ የታደለውን፡ አይተው፡ የሚያስፈልገውን፡ በወረፋት፡ ሳይሆን፡ በእንቅብታቸው፡ ይዘው፡ በጧት፡ ተነሥተው፡ ጎጆቻቸን፡ ከነገሞቹ፡ አገናኝተው፡ አህያውን፡ ዝቀው፡ እንደበቁ፡ በሩ፡ እዳወጡ፡ ቀርበ፡ ከቆረበ፡ በኋላ፡ በሬው፡ እንደነካተው፡ ለገበያው፡ ዘመቻ፡ ጨርቃ፡ ጨርቃን፡

መሰባሰብ፡ ይጀምራሉ።

ቡናው፡ እስኪፈላ፡ ደግሞ፡ ወንዶቹ፡ የሚሸጡትን፡ እህል፡ በቁና፡ ሠፍረው፣ የሚፈልጉትንም፡ በየስልቻው፡ ሞልተው፣ አህዮቹን፡ ጭነው፣ እስኪሄዱ፡ ድረስ፡ ሣር፡ መንደ፡ ተቀርበው፡ ይለቋቸዋል። ኋላም፡ ሴቶቹ፡ የቤት፡ ሰኒዎቻቸውን፡ ሰብስበው፡ ጎረቤት፡ ለጎረቤት፡ ተጠራርተው፡ ወደገበያው፡ ያመራሉ። በየእጆቻቸው፡ ዶሮዎች፡ ወይም፡ በትንሽ፡ እህል፡ ውስጥ፡ የተቋጠሩ፡ ዕንቁላሎች፡ አይታጡም። ገበያም፡ ከመድረሳቸው፡ በፊት፡ በየመንገዱ፡ የሚያገኙትን፡ ገበያተኛ፡ የሚጠብቁ፡ የዶሮ፡ ነጋዴዎች፡ ዶሮና፡ ዕንቁላሉን፡ ያነሡላቸዋል፡

ከገበያው፡ እንደደረሱም፡ በሚዛን፡ የሚሸጡትን፡ ወደ መመዘኛው፡ በረንዳ፣ በችርቻሮ፡ የሚሸጡትንም፡ ከቆርበት፡ ወይም፡ ከጨርቅ፡ ላይ፡ በመዘርጋት፡ መሸጥና፡ መግዛት፡ ይጀምራሉ። ባልና፡ ሚስት፡ ግንድ፡ ላይ፡ ሆነው፡ በላተኛውን፡ ሊያስተናግዱ፡ ይውላሉ፣ አህዮቻቸውን፡ በመጠኛ፡ ከአንዱ፡ ችካል፡ ላይ፡ አሥረው፡ ገለባ፡ ሊበሉ፡ በትነው፡ ይለቋቸዋል። ሊሰፍሩ፡ ሊለኩ፣ ሊከራከሩ፡ በዋጋ፡ ሊስማሙም፡ ይሁን፡ አይሁን፡ ሊገባሉ፣ ሚስቲቱ፡ ስትሰፍር፣ ባልየው፡ ገንዘብ፡ ሊቀበል፣ መርቁ፣ እንመርቅም፡ ሊባባሉ፡ ይውላሉ።

በገበያው፡ ውስጥ፡ ሁሉም፡ መደብ፡ መደቡን፡ ይዞ፡ ስለሚቀመጥ፡ በገበያተኛው፡ ላይ፡ ብዙ፡ ችግር፡ አይፈጠርም። የበርበሬው፣ የቅመሙ፣ የቅቤው፣ የከብቱ፣ የእህሉ፡ የነጋዴው፣ የእንሰሳት፣ የሸንኮራው፡ ተራ፡ ይህ፡ ሁሉ፡ የታወቀ፡ መደብ፡ አለው፤ ስለሆነም፡ የበዛን፡ ብዛት፡ ያህል፡ ሻጭና፡ ገዢ፡ ግር፡ ሳይገባው፡ ይገናኛል።

ባካገሩ፡ ነጋዴ፡ ከያለበት፡ ስለሆነ፡ የሚመጣው፡ የከተማው፡ ነጋዴና፡ ቸርቻሪ፡ ቀደም፡ ብሎ፡ ቦታውን፡ ሊይዝም፣ ገበያው፡ ከረፋዱ፡ በፊት፡ ካይደርሱም። ሲነጋም፡ ጣጣዋ፡ ወዳለበት፣ ወንዱም፡ የሚፈልገውን፡ ለመግዛት፡ በየሱቆቻቸው፡ ይሰማራሉ። ገበያቸውን፡ ጨርሰው፡ አህዮቻቸውን፡ ወዳሰሩበት፡ ሠፈሩ፡ ሄደው፡ ነው፡ የሚገናኙ። የገጠሩ፡ ገበያተኛ፡ በየዕለቱ፡ መመካከሩ፡ ለአሰማይቻሰው፡ ያወጣበትን፡ ጉዳይ፡ ሁሉ፡ በዚያው፡ በአንድ፡ ዕለት፡ ፈጽሞ፡ መመለሱ፡ ዋና፡ ዓላማው፡ ነው።

ልብሱን፡ ከሸማ፡ ተራ፡ ሄዶ፣ በመልክ፡ በመልክ፡ ሆነው፡ ከተንጠለጠሉትና፡ ከተነጠፉት፡ ልብሶች፡ መርጦ፣ ነጠላ፣ ጋቢ፣ ኩታ፣ ያሻውን፡ እንደ፣ አገባቡ፡ አይቶ፣ የተስማማውን፡ ይገዛል። ከከብት፡ ተራ፡ ገብቶም፣ በሬውን፣ መሲናውን፣ ወይፈኑን፡ ወይም፡ ጊደሩን፣ ሰንጋውን፡ እያየ፣ መልክ፡ ያለበትን፡ ተዋጋ፡ ሸሽቶ፡ ይነነኛውን፡ በያዘው፡ ብትር፡ ነካ፡ ነካ፡ አድርጎ፣ ለእርሻ፡ ወይም፡ ለእርድ፡ የሚሆነውን፣ የሚሰባውንና፡ የሚጎፈየውን፣ በመልክ፡ ለይቶ፡ እንደየንሱ፡ የዋጋ፡ ውጣ፡ ውረዱን፡ ተከራክሮ፡ የመሰለውን፡ ይገዛል። ከበጎቹም፡ ተራ፡ ገብቶ፣ ላቶቻቸውን፡ ጨብጦ፣ ፍርምባቸውን፡ ነካ፡ ነካ፡ አድርጎ፡ በደንቡ፡ ይገበያል፡

የዕጩነት፡ ከነብተኛም፡ ሊያመጣ፡ በቀመናው፡ አለዚያም፡ በጎርስ፡ አስረጅነት፡ ደካማነታቸን፡ ወይም፡ ከርታታን፡ ተመልካቾ፡ ገጣገ፡ ገጣገውን፡ ትቶ ወደል፡ ወደላን፡ መርጦ፡ ይገዛል።

በዚሁ፡ ዓይነት፡ በየሸቀጡ፡ ተራ፡ እየዞረ፡ እያማረጠ፡ እያገላበጠ፡ በዋጋ፡ መከሣት፡ በሸቀጡ፡ ወዳኑ፡ እየተከራከረ፡ አስፈለገውን፡ ሁሉ፡ ይሸምታል።

መቸም፡ ገበያተኛው፡ ላይ ታች፡ ሲል፡ መዴነው፡ መተካት፡ አይቀርለትምና፡ ይህን፡ የሚያውቁ፡ ቸርቻሮች፡ ጉልት፡ ከሚሉት፡ ፈንጠር፡ ካለ፡ ሥፍራ፡ እንጀራ፡ ዳቦውን፡ በሌማት፡ ቆሎውን፡ በቁና፡ ጠላውን፡ በገንቦ፡ ሀረቄውን፡ በጠርሙስ፡ ወይም፡ በኮዳ፡ አድርገው፡ ተርቦ፡ ተጠምቶ፡ ለሚመጣው፡ ሊሸጡ፡ ይውላሉ። የነርሱ፡ ሸቀጥ፡ ብዙውን፡ ጊዜ፡ የተወሰነ፡ ስነ፡ ስላለው፡ ለዋጋ፡ ውጣ፡ ውረድ፡ አይመቻቸውም፡ ስለሆነም፡ ከየነጠላው፡ ሸቀጥ፡ የሚያገኙት፡ ገቢ፡ ጠቀም፡ ያለ፡ አይቀርም።

እንግዲህ፡ ገበያተኞች፡ የዕለቱን፡ ሥራ፡ ከጨረሱ፡ በኋላ፡ ወደየቤታቸው፡ ከመሄዳቸው በፊት፡ ከቤት፡ ትተዋቸው፡ የመጡትን፡ ሕፃናት፡ ማስታወሳቸው፡ አይቀርም፡ ስለሆነም፡ አልቅሰው፡ የሸኟቸውን፡ ለማስደሰት፡ ከረሜላም፡ ሆነ፡ ሸንኮራ፡ አገዳ፡ ገዝተው፡ ይጓዛሉ። ለመብራት፡ የሚሆነውም፡ ጋዝና፡ ናፍታ፡ ያል፡ ይገዛል።

በባላገር፡ ውስጥ፡ ብዙውን፡ ጊዜ፡ ወፍጮ፡ ስለማይገኝ፡ በርካታ፡ ያለውን፡ እህል፡ ከዚያው፡ ከገበያው፡ እግረ መንገዳቸውን አስፈጭተው፡ ይመለሳሉ። ይህ፡ ሁሉ፡ ከሆነ፡ በኋላ፡ እህል፡ ያለው፡ ሸቀጡን፡ ሸጦ፡ የሌለውም፡ በጀርባው፡ አዝሎ፡ ወገን እያረፈ፡ የገበያውን፡ ሁኔታ፡ እየተጫወተ፡ ከመምሸቱ፡ በፊት፡ ቤቱን፡ እንዲያገኝ፡ ቶሎ፡ ቶሎ፡ ይጓዛል፡ ይከምም፡ እንዲያስማው፡ እየዘፈነ፡ እየተቀላለደ፡ እንዳንዴም፡ እያረፈ፡ ሲሄድ፡ ቆይቶ፡ ቤቱን፡ መንደሩን፡ ገብ ሲል ከቤት፡ የቀሩት፡ በደስታ፡ ይቀበሉታል። ሸቀጡም፡ ይራገፋል፡ ልጆችም፡ የተገዛላቸውን፡ ሸንኮራ፡ ይታደላሉ። ከዚያ፡ ግን፡ ቡያቸውን፡ እየጠጡ፡ ራት፡ እስኪዘጋጅ፡ እፎይ ብለው፡ ይቀመጣሉ። የሚቀጥለው፡ ገበያ፡ ከሳምንት፡ ቀን፡ በኋላ፡ ነው።

ጉሹ፡ሞገስ፡

ክርስትና

ወንድ፡ልጅ፡በተወለደ፡በዐርባ፡ቀኑ፡ሴት፡ልጅ፡በሰማኒያ፡ቀኗ፡ክርስትና፡ይነሣሉ፡፡ ለወንዱ፡የክርስትና፡አባት፡ለሴቲቱም፡የክርስትና፡እናት፡አሏቸው፡፡

የተወሰደው፡ሕፃን፡ወንድ፡የሆነ፡እንደሆን፡አባትየው፡ልጅህን፡ክርስትና፡ስጠኝ፡ተብሎ፡ይለመናል፤ በዚሁ፡እንደር፡ሕፃኗ፡ሴት፡ከሆነች፡ተለምኜ፡እናት፡መሆኗ፡ነው፡፡ ለዝምድናና፡ለወዳጅነት፡የሚጎን፡ሰዎች፡ግን፡እናቲቱ፡መፀነሷን፡ሲያውቁ፡ልጅዎ፡ወንድ፡ከሆነ፡ለኔ፡ሴት፡ከሆነች፡ለባለቤቴ፡ብለው፡ይለምናሉ፤ ዓላማው፡ሌላ፡ሰው፡ቀድሞ፡ሳይጠይቅ፡ወላጆችን፡ቃል፡ለማስገባት፡ነው፡፡

ለምሳሌ፡በጎጃም፡እንደዚው፡ይለምናሉ፤ በሸዋ፡ወላጆች፡እንጉሉልን፡ብለው፡ይለምናሉ፡፡ ሕፃኑ፡የሰለት፡ልጅ፡ከሆነም፡ለመናው፡ሁሉ፡ቀርቶ፡ልጅነቱ፡ለታቦት፡ይሰጣል፡፡ በእምነታቸው፡መንገር፡ያለ፡ወላጆችም፡ልጅ፡ሲያጡ፡የተመረጠውን፡ታቦት፡እንዲያገባል፡ቃል፡ኪዳን፡ይገባሉ፡፡ ክርስትና፡መሠረታዊ፡ትርጉሙ፡ከልማድ፡ጋር፡የተያያዘ፡ቢሆንም፡ለዚሁ፡ልማድ፡ምንጩ፡የዘመድ፡ፍለጋ፡ነው፡፡ እንዲሁ፡ለንጎላችሁም፡ባዩ፤ በኃብትና፡በክብር፡ጠና፡ያለ፡ዘመድ፡መጠጊያ፡ፈላጊ፡ነው፤ ተነሺውም፡ነፍስ፡ያላወቀው፡ሕፃን፡ቢሆንም፡ጉዳዩ፡ሁሉ፡የሚፈፀመው፡ነፍስ፡ባወቁት፡ሰዎች፡መካከል፡ነው፡፡

ክክርስትናው፡ዕለት፡አንድ፡ቀን፡ቀደም፡ሲል፡እናቲቱ፡ነገ፡ክርስትና፡አለብኝና፡እንድታቋቁሙኝ፡ብላ፡ለጎረቤት፡ሁሉ፡ትነግራለች፡፡ በክርስትናው፡ዕለት፡ማልዳ፡ከሆነ፡ጥዋት፡[illegible]፡ሁለት፡ሰዓት፡ድረስም፡ከሆነ፡ቀን፡በስድስት፡ሰዓት፡ክርስትና፡እንጀራና፡እስንፎቃቸም፡ሆነው፡ወደ፡ቤተ፡ክርስቲያን፡ይጓዛሉ፡፡ እናቲቱ፡የፈትል፡ክር፡እንጀራውም፡ክዷስ፡ልብስና፡ፎጣ፡ወይም፡ሻሽ፡ቢጤ፡ይዘው፡ይቀርባሉ፡፡

ከቤተ፡ክርስቲያን፡እንደደረሱ፡ሠፈሩ፡ከተገኘ፡ከመንገኛው፡ውስጥ፡ከለዚያም፡ከተገኘው፡ሥር፡ይቀመጣሉ፡፡ ቄሱ፡መስቀሉን፡ተሸክመው፡ጸሎቱን፡እየመሩ፡ዲያቆናቱ፡እየተቀበሉ፡እስኪፈጽሙን፡ሥርዓት፡ያደርጋሉ፡፡

ዲያቆኑ፡ ክሩን፡ ከናቲቱ፡ ተቀብሎ፡ መስቀሉ፡ ላይ ያንጠለጥልና፡ በሸክላ፡ ሣህን፡ ይዞት፡ የመጣውን፡ ውሃ፡ አጠገቡ፡ አድርጎ፡ ተንሥኡ፡ ይልና፡ ጸሎት፡ ይጀምራል። ተቀባዮቹም፡ በዚያው፡ ዓይነት፡ ይከተላሉ። ከጸሎቱ፡ በኋላ፡ ቄሱ፡ መስቀሉን፡ ይዞ፡ የሣህኑን፡ ውሃ፡ ባርኮ፡ ሜሮን (ቅባ፡ ቅዱስ) ይጨምርበታል።

ዲያቆኑ፡ ሕፃኑን፡ እራቁቱን፡ እንዳለ፡ ከናቲቱ፡ ዘንድ፡ ተቀብሎ፡ ክብትና፡ ነክቱን፡ በሁለት፡ እጆቹ፡ ይዞ፡ ሲቀርብ፡ ቄሱ፡ ባዘጋጀው፡ ውሃ፡ ይነክረዋል። ሕፃኑ፡ ክርስቲያን፡ በመሆኑ፡ መደሰት፡ ይገባዋል፡ ቢባልም፡ የውሃውን፡ ቅዝቃዜ፡ በማተንተን፡ እርር፡ ብሎ፡ ያለቅሳል። ተነክሮም፡ ሲያበቃ፡ በመስቀሉ፡ ላይ፡ ተንጠልጥሎ፡ ጸሎት፡ የተደረገበትን፡ ያን፡ እናቱ፡ ያመጣችለትን፡ ክር፡ በአንገቱ፡ ያስተሳስታል፤ ክርስቲያን፡ ሆነ፡ ማለት፡ ነው።

የክርስትና፡ ስም፡ አወጣጡስ፡ እንዲያውም፡ ቀላል፡ ነው። ሕፃኑ፡ ወንድ፡ ከሆነ፡ የዕለቱ፡ በዓል፡ ስም፡ ታስቦ፡ ከወደመነኝው፡ ከዙውን፡ ጊዜ፡ ወልዴ... ወይም፡ ገብሬ... የሚል፡ ቃል፡ በሰማዕቱ፡ ወይም፡ በቅዱሱ፡ ስም፡ ላይ፡ ተጨምሮ፡ ገብረ፡ ክርስቶስ፤ ወልደ፡ ጊዮርጊስ፡ የሚል፡ ስም፡ ይወጣለታል። በዚሁ፡ አንፃር፡ ለሴት፤ ወለተ፡ ጊዮርጊስ፡ ወይም፡ ዓመተ፡ ክርስቶስ፡ የሚል፡ ስም፡ ይሰጣታል።

ስያሜው፡ እንዳለቀ፡ የክርስትና፡ አባት፡ ወይም፡ እናት፡ የመንፈስ፡ ቅዱስ፡ ልጃቸውን፡ ከዲያቆኑ፡ ተቀብለው፡ ይታቀፋሉ። ኋላም፡ እናቲቱ፡ ልጇን፡ ተቀብላ፡ አጃቢዎቹም፡ ሁነው፡ ወደ ውስጥ፡ ገብተው፤ አስቀድሰው፡ ሕፃኑን፡ ያቆርባሉ። ቅዳሴ፡ ገብተው፡ እስኪወጡም፡ ድረስ፡ ረኃብ፡ ቢያፋትሳትሰውም፡ ሕፃኑ፡ ጡት፡ አይጠባም፤ ያው፡ ክርስቲያን፡ ከሆነ፡ ዘንድ፡ ለአምላኩ፡ ማደሩን፡ በጾም፡ መግለጹ፡ ይሆን?

አሁን፡ ሥርዓተ፡ ክርስትናው፡ ስለአለቀ፡ እናቲቱ፡ ልጇን፡ አዝላ፡ ከነአጀቧ፡ ወደቤቷ፡ ትመለሳለች። ጎረቤትና፡ ዘመድ፡ አዝማዷን፡ ሰብስባ፡ የደገሰችውን፡ ታበላለች፤ ታጠጣለች። ቀሳውስቱና፡ ዲያቆናቱም፡ ከክርስትናው፡ ቤት፡ የመጣላቸውን፡ ድግስ፡ ተቋምሰው፡ ይለያያሉ። ለቤተ፡ ክርስቲያኑ፡ የሚተርፋት፡ ነገር፡ አለ፡ ቢባል፡ ከክርስትናው፡ በፊት፡ ሳምንት፡ ቀደም፡ ብሎ፡ የሚላከው፡ ቁና፡ ሙሉ፡ የማብር፡ ስንዴ፤ ዘቢብና፡ ጧፍ፡ ነው።

ባዩ፡ ወልዴ፡ ሠዓሊ ዮሐንስ

ሥያሜ

አበዎች፡ ሲተርቱ፤ "ስምን፡ መልአክ፡ ያወጣዋል፤" ይላሉ። ይህንም፡ ሲሉ፤ ሕፃን፡ ከመወለዱ፡ በፊት፡ ግብሩም፡ ስሙም፡ በመላእክት፡ ተወስኗል፡ ለማለት፡ ነው፤ ከተወለደም፡ ዘንድ፡ የሚፈለገው፡ ስም፡ ቢሰጠው፤ የሚጨምረውም፡ የሚቀንሰውም፡ ነገር፡ የለም፡ ይባላል።

ተረትም፡ ተተረተ፡ አልተረተ፤ እንደልማድ፡ ሁኖ፤ አንድ፡ ሕፃን፡ እንደ፡ ተወለደ፡ ሳይሆን፤ ስሙ፤ ቋሚ፡ ስሙ፡ ቀደም፡ ብሎ፡ ታስቦበት፡ ይቆያል። ይህ፡ የሚታሰብበት፡ ስም፤ የጀግና፡ ስም፤ እንደ፡ አበበ፤ ጎበዜ፤ ከንዴ፤ ባዩ፤ አንበርብር፤ ይህን፡ የመሳሰሉ፡ ሲሆኑ፤ ውበትንም፡ ገላጭ፡ ስሞች፤ እንደ፡ ውበት፡ አስማረ፤ ደነቀ፤ ያሉትም፡ ዓይነት፡ ነው።

ለሴት፡ ልጅ፡ የሚሰጠው፡ ስም፡ ብዙውን፡ ጊዜ፡ ውበትን፡ ገላጭ፡ ነው። ለምሳሌም፡ ያህል፤ አልማዝ፤ ውቢቱ፤ ጽጌረዳ፤ ይህን፡ የመሳሰለ፡ ነው። ወንድ፡ ወይም፡ ሴት፡ በተከታይ፡ የሚሞትባቸው፡ ወላጆች፡ ዕጣ፡ በማቀየር፡ ወንዱን፡ በሴት፡ ስም፡ ሴቷን፡ በወንድ፡ ስም፡ ይጠሩዋቸዋል። ይህን፡ የሚያደርጉትም፡ ምናልባት፡ በስም፡ የዕጣ፡ መለወጥ፡ ልጆቹ፡ እንዲያድጉ፡ ያግዛል፡ የሚል፡ እምነት፡ ስላላቸው፡ ነው።

ሕፃን፡ ወንድ፡ በተወለደ፡ ጊዜ፡ በዐርባ፡ ቀን፡ ክርስትና፡ ይነሣል፤ ሴቷም፡ በሰማንያ፡ ቀን። ክርስትና፡ እንዲቆዩም፡ ለሴቷ፡ ክርስትና፡ እናት፡ የምትሆን፡ ሴት፡ ይፈለጋሉ፤ ባንሳ ሣላ፤ የክርስትና፡ እናት፡ ልሁን፡ ብላ፡ የጠየቀችም፡ እንዳለች፡ ሁኔታው፡ ታይቶ፡ ለርሷ፡ ይሰጣል። በወንዱም፡ በኩል፡ እንዲሁ፡ የክርስትና፡ አባት፡ ይፈለጋል። ባለልጆቹም፡ በአጠገባቸው፡ ወደሚገኘው፡ ቤተ፡ ክርስቲያን፡ ሂደው፡ ለደብሩ፡ አለቃ፡ በቅርቡ፡ የተወለደ፡ ሕፃን፡ እንዳላቸው፡ አስረድተው፡ ሕፃኑ፡ የሚጠመቅበትን፡ የክርስትና፡ ስሙና፡ ቀኑንም(ስሙ፡ የሚሰጥበትን) ወስነው፡ ይመለሳሉ።

በክርስትናው፡ ዕለት፡ ወላጆች፤ እንዲሁም፡ የሕፃኑ፡ አያቶች፤ ከዘመድ፡ አዝማድ፡ ጋር፡ ሁነው፡ ወደ፡ ቤተ፡ ክርስቲያን፡ ሂደው፡ ሥርዓት፡ ቀዳሹን፡ ተከታትለው፡ ልጆቻቸውን፡ ክርስትና፡ ያስነሣሉ። ሕፃኑን፡ አንድ፡ ዲያቆን፡ አቅፎ፡ ከመጠመቂያው፡ ገንዳ፡ ይዞ፡ ይቀርባል፤ ከዚያም፡ "ሃሌ፡ ሉያ፡ ለአብ፤ ሃሌ፡ ሉያ፡ ለወልድ፡ ሃሌ፡ ሉያ፡ ለመንፈስ፡ ቅዱስ፤" ብለው፡ አማትበው፡ ሕፃኑን፡ ያጠምቁታል። ሕፃኑ፡ በተጠመቀበት፡ ዕለት፡ የዋለው፡ ታቦት፡ ስም፡ የሕፃኑ፡ የክርስትና፡ ስም፡ ይሆናል፤ ለምሳሌም፤ በዓሉ፡ ሚካኤል፡ እንደሆነ፡ በሚካኤል፡ ስም፤ ወንድ፡ እንደሆነ፤ ወልደ፡ ሚካኤል፤ ገብረ፡ ሚካኤል፤ ኃይለ፡ ሚካኤል፤ ወዘተ፡ ይባላል። ሴትም፡ እንደሆነች፤

ኗዐት፡ ሚካኤል፣ ወለተ ሚካኤል፣ ወዘተ. ትባላለች። ለክርስትናውም፡ ምስክር፡ ይሆን ዘንድ፡ ቄስ፡ በሕፃኑ፡ አንገት ላይ፡ ነጭ፡ ክር፡ ያሥራል፤ ማተብ ይባላል።

ወላጆች፡ ቤት፡ ከተመለሱ፡ በኋላ፣ ስለክርስትናው፡ ዘመድ፡ አዝማድ፡ በተሰበሰበበት፡ ሲፈነጥዙ፣ እንትያው፡ ተነሥቶ፡ ልጅ፡ የሚጠሩበትን፣ የሚወደሱበትን፣ ስም፣ በይፋ፡ ይናገራል። ይህ፡ ስም፡ የዓለም፡ ስም፡ ይባላል። ቄስ፡ የተባረከ፡ የተቀደሰ፡ ስም፡ ይሁን፡ ብለው፡ ሲናገሩ፣ ሕዝቡም፡ ይሁን፣ ይበጅ፣ ወይነቃል፣ ብሎ፡ ይከተላል። ቄሱ፡ መርቆ፣ እሳርጎ፡ "አቡነ፡ ዘበሰማያት" እስከሉ፡ ከጨረሰ፡ በኋላ፡ ሁሉም፡ በየፀቀው፡ የቀረውን፡ ጨልጦ፡ ይለያያሉ።

የልጅ፣ የክርስትና፡ ስሙና፡ የዓለም፡ ስሙ፡ በግብር፡ የተለያዩ፡ ናቸው። የዓለም፡ ስሙ፡ የዘወትር፡ መጠሪያ፡ ስሙ፡ ሲሆን፣ የክርስትና፡ ስሙ፡ ሲቆርብ፣ ሲጠሩበት፣ ሲሞት፡ ሲፈታበት፡ ያገለግላል። አንዳንዴም፡ የክርስትና፡ ስሙ፡ እንደ ዓለም፡ ስሙ፡ ሆኖ፡ ያገለግላል።

የኃብታም፡ ልጅ፡ የሆነ፡ እንደሆን፡ ሌላ፡ ተጨማሪ፡ የፈረስ፡ ስም፡ ይሰጠዋል። ለምሳሌም፡ ያህል ታጠቅ፣ የሚለው፡ ነው።

የቁልምጫ፡ ስም፡ የሚባልም፡ አለ። የቁልምጫ፡ ስም፡ የአንዱን፡ የዓለም፡ ስም፡ ወስዶ፡ አሳጥር፡ ወይም፡ አንዳንድ፡ ለውጥ፡ አድርጎ፣ መውደድን፡ ለማሳየት፡ የሚጠቀሙበት፡ ነው። "ገዬ" የዘወትር፡ ስም፡ እንደሆነ፡ "ገዬሽ"፡ የቁልምጫ፡ ስም፡ ነው፤ (ለወንድ)። "ገዬሽ"፡ የሴት፡ ስምም፡ ይሆናል። አበበ፣ አቢ፤ ግርማ፣ ግርምሽ፤ ብርሃኑ፣ ብሬሽ፤ ይሆናል፡ ማለት፡ ነው። በተለይ፡ ለሴቶች፡ በሥል፣ "የ" እየተጨመረ፣ ልዩ፡ የቁልምጫ፡ ስም፡ ይሆናል፤ አበበ፣ አበብዬ፡ ወይም፡ አብዬ፤ እንደማለት፡ ነው።

ጠቅላላውን፡ ስም፡ ሲወጣ፣ ትርጉም፡ ይኖረዋል። ምኞትን፣ ተስፋን፣ ፍቅርን፣ ይህን፡ የመሳሰሉትን፡ ትርጉሞች፡ ይይዛል። ለሚወጣው፡ ስም፡ ሁሉ፣ ወላጆች፤ ልጆቻቸው፡ እንዲሆን፡ ከሚመኙት፡ ነገር፡ ጋር፣ ልጆቻቸው፡ እንዲኖረው፡ ከሚፈልጉት፡ ጠባይ፡ ጋር፡ የተያያዙ፡ ናቸው፡ ለኖረው፡ በኢትዮጵያ፡ ውስጥ፡ ይገኝ፡ ነው።

ፈለቀ፡ ኀይለ፡ መስቀል

ሠርግ

በኢትዮጵያ፣ በተለይም፡ በአማራው ባህል፣ ጋብቻ፡ በቍርባን፡ ወይም፡ በተክሊል፣ በሰማንያ፣ በደመወዝ፡ ይደረጋል። አየለ፡ ብሎ፡ የሚታየው፡ በሰማንያ፡ የሚደረገው፡ ነው። በየባላገሩ፡ ቍርባን፡ በጣም፡ ይከበራል፤ ባልና፡ ሚስትን፡ እስከ፡ መጨረሻው፡ አጣምሮ፡ ይይዛልና።

በባህሉ፡ መሠረት፡ አንድ፡ ጎበዝ፡ አሥራ ስምንት፡ ዓመት፡ ሲሞላው፣ ለዐቅመ፡ አዳም፡ ደረሰ፡ ተብሎ፡ የትዳር፡ ጓደኛ፡ ይፈለግለታል። ቆንጆይቱ፡ ደግሞ፡ ገና፡ አሥራ፡ ሁለትና፡ አሥራ ሦስት፡ ዓመት፡ ሲሞላት፡ ጨርሶ፡ ባትታጭም፡ በዐይን፡ ትፈቀዳለች። እንደልማዱ፡ ሆና፡ የቤት፡ ወገኖች፣ ልጃቸው፡ ቆማ፡ ብትቀርም፣ ቆር፡ ከመበኛታቸው፡ በቀር፣ ባል፡ አይፈልጉላትም፤ ምንጊዜም፡ ተጠያቂዎች፡ እነሱ፡ ጠያቆች፡ አይደሉም። ባል፡ እስከተገኘ፡ ድረስ፡ ክብሯን፡ እንድትጠብቅ፣ በባልትናዋ፡ እንድትራቀቅ፡ መርዳት፡ ብቻ፡ ነው፡ ተግባራቸው።

ዛሬ፡ ዘመን፡ የጎረው፡ ልማድ፡ ሲመስልም፣ ወንዱ፡ ሚስት፡ ሲፈለግለት፣ ሦስት፡ ነገሮች፡ መታየት፡ አለባቸው። አንደኛ፡ እጩዎች፡ በሀብት፡ መመጣጠን፡ አለባቸው፤ ሁለተኛ፡ ዘራቸው፡ የጠራ (እንደነተ፡ ሰገሌ፡ ያልሆኑ) መሆን፡ አለባቸው፤ ሦስተኛ፡ በሃይማኖት፡ አንድ፡ መሆን፡ አለባቸው።

የሴት፡ ቤተ፡ ሰብና፡ የወንድ፡ ቤተ፡ ሰብ፡ ሲተዋወቁ፡ ወይም፡ ላይተዋወቁ፡ ይችላሉ። ቢተዋወቁም፡ ባይተዋወቁም፣ ሁለቱን፡ በጋብቻ፡ ለማስተሳሰር፣ ለሁለቱም፡ ጓደኝነት፡ ያለው፡ አማላጅ፡ ያስፈልጋል። የወንድ፡ ወገን፡ ዐይናቸውን፡ የጣሉባትን፡ ልጅ፡ ለልጃቸው፡ ለማጋባት፡ ካሉት፡ የሀገር፡ ሽማግሌዎች፡ መርጠው፡ "ልጃችሁን፡ ለልጃችን"፡ ብለው፡ አማላጅ፡ ይልካሉ። ሽማግሌዎቹም፡ ብርና፡ ከምሰ፡ ይዘው፡ ወደሴት፡ ወገን፡ ይሄዳሉ። እንደደንቡ፣ ከዚያ፡ ሲደርሱ፣ በቀጥታ፡ ወደሴት፡ ቤት፡ በመግባት፡ ፈንታ፣ ተቀባይ፡ ማጉ፡ ላይ፡ እስኪመጣ፡ ፈንጠር፡ ብለው፡ ይቀመጣሉ። ~~ከተቀባዩ፡ ጋር፡ ሁሉም፡ የሚያስቸግሩን፡ ዕዳዎችን፡ የሚጠይቁን፡ ልጆች፡ የመልስ፡ ለመንግሥት፡ ሁሉ፡ ይናገራሉ~~።

ከዚያ፡ በኋላ፡ ወደሴት፡ ቤት፡ ገብተው፡ አረፍ፡ እንዳሉ፡ የመጡበትን፡ ጉዳይ፡ በቀጥታ፡ አይጀምሩም። ምግብና፡ መጠጥ፡ ይቀርባል፤ ቍርሱ፡ ብለው፡ ወግ፡ ያርቃሉ። የሴት፡ ወገን፡ ነገሩን፡ የወሬ፡ ወሬ፡ ሰምተው፡ ሲያውቁትም፣ ምንም፡ እንደልሰሙ፡ ሁሉ፣ ስለከብቱ፣ ስለሰብሉ፣ ስለገበያው፣ ስለየበዓሉ፡ ያወራሉ። ወግ፡ ሲያበቃ፣ ወሬው፡ ሁሉ፡ ያለቀ፡ ሲመስል፣ የሴት፡ ወገን፡ "ምነው፡ እንግዶች፣ ምን፡ እናድርግላችሁ"፡ ይሏቸዋል። ሽማግሌዎቹም፡ የያዙትን፡ ገንዘብ፡ ከመሶብ፡ ላይ፡ ያስቀምጣሉ፤ ብሩ፡ የማዕድ፡ ማንሻ፡ ይባላል። ከዚያ፡ "ልጃችሁን፡ ለልጃችን፡ ብትሰጡን፡ ብለን፡ መጣን"፡ ይላሉ። ነገሩን፡ አውቀውት፡ ከውርደው፡ ይነጋገሩና፣ በልባቸው፡ ነገሩን፡ ሲቀበሉትም፣ የሴት፡ ወገን፡ እንደመግደርደር፡ ሁሉ፣ እናስብበት፡ እንምከርበት፡ ብለው፡ ቀጠሮ፡ ይሰጣሉ። ቀኑ፡ ሲወሰንም፡ እንደገና፡ የወንድ፡ ወገን፡ ነገሩን፡ ማፋጠን፡ አለበት።

የሴት፡ ወገን፡ ለመድረሻውን፡ ተቀብለው፡ ይሁን፡ ካሉ፡ በኋላ፤ ከሠርጉ፡ ቀደም፡ ብሎ፡ ከሠርግ፡ ከሦስት፡ ወር፡ በፊት፡ በሁለቱም፡ ወገን፡ ድግሱ፡ ይከናወናል። ሠርግ፡ እንደ፡ ከሠራምስት፡ ቀን፡ ሲቀረው፤ በየቤቱ፡ የመንደር፡ ጎረቦች፡ ይዘጋጃሉ። ይህ፡ ሁሉ፡ ሲሆን፡ ወንዱና፡ ሴቷ፡ አይተያዩም፤ አንዳንዴም፡ ጨርሰው፡ አይተዋወቁም።

የሠርጉ፡ ዕለት፡ ሽማግሌዎች፡ የሙሽራውን፡ ሚዜዎች፡ አስከትለው፡ ኸየሰፈራቸው፡ ሆነ፡ ኸየርከቱ፡ ወደሴት፡ ቤት፡ ይሄዳሉ። ከዚያ፡ ሲደርሱ፤ ግቡ፡ ባይ፡ እስኪመጣ፡ ከውጭ፡ ሆነው፡ ይጠባበቃሉ፤ ያንበንጉሉ። ከውስጥ፡ ከገቡ፡ በኋላ፡ ሽማግሌዎች፡ ቀደም፤ ሚዜዎች፡ ከተስ፡ ካለው፡ ጓዳ፡ ፊት፡ ይቀመጣሉ። ያኔም፡ እንጂን፡ የመጠበቅ፡ ነገር፡ እዚህ፡ ይመስል፤ ጥያቄያቸውን፡ ያቀርባሉ። በልተው፡ ጠጥተው፡ ሲያበቁ፡ ሽማግሌዎች፡ ሰድግ፡ ካለው፡ ያመጡትን፡ ጥሎሽ፡ ያስቀምጣሉ። ለማድ፡ ነውና፡ እነሱ፡ በዛ፡ መገባል፡ የማይቀር፡ ነገር፡ ነው። እንደ፡ነገሩ፡ ከተስማሙ፡ በኋላ፤ የሴት፡ ወገን፡ ሚዜዎችን፡ ጠርተው፡ ሙሽራይቱን፡ ካነት፡ ዕቃ፡ ጋር፡ ያስረክባሉ። ሲሄዱ፡ ማልቀስ፡ ወግ፡ ነውና፤ ሙሽራይቱ፡ አስሄድም፡ እናቷ፡ ታለቅቅሳለች፤ ወገኖቿም፡ በሞት፡ የተለዩዋት፡ ይመስል፡ እንባ፡ ያንቃቸዋል። ሙሽራዋ፡ የምትሄድበት፡ ሩቅ፡ እንደ ሆነ፡ በበቅሎ፡ ትጓዛለች፤ ካለዚያም፡ ከሚዜዎች፡ አንዱ፡ ያዝላታል።

በወንዱ፡ ወገን፤ እንዲሁ፡ ድግሱና፡ ጭፈራው፡ ይቀልጣል። ከሚዜዎች፡ ውስጥ፡ አንዱ፡ ሁለቱ፡ ቀድመው፡ እንግዳ፡ ይቀበላሉ፤ ዕቃ፡ ያዘጋጃሉ፤ የጫጉላ፡ ቤቱን፡ ያደራጃሉ። መሸትሸት፡ ሲል፤ ሙሽራው፡ ከአጃቢዎቹ፡ ጋር፡ ሆኖ፡ ሙሽራይቱን፡ ለመቀበል፡ መንገድ፡ ይወጣል። ሙሽራይቱ፡ ካለች፡ ከወጣችበት፡ ጊዜ፡ ጀምሮ፡ በሽሽ፡ መሽሬን፡ አለገኙ። ከዚያ፡ ሲገቡ፡ ዕልልታውና፡ ጭፈራው፡ ይቀልጣል። ይበላል፤ ይጠጣል፤ ይጨፈራል፤ ወጉ፤ ወሬው፡ ይሠምራል። ሁሉም፡ በልቶ፡ ጠጥቶ፡ ተደስቶ፡ ሲሄድም፤ ሙሽራውና፡ ሙሽሪት፡ በሚዜዎች፡ ታጅበው፡ ወደ ጫጉላ፡ ቤት፡ ይገባሉ። እንግዶች፡ ይሸኛሉ። ቤተኛ፡ ቤተኛው፡ ሲጨፍር፡ ሲዘፍን፡ ያመሻል።

ከጫጉላ፡ ቤት፡ ለወጣም፡ ሲሆን፡ ትግል፡ አለ። ልጅቱ፡ አልደፈርም፤ ወንዱም፡ እኔ፡ የጀገና፡ ልጅ፡ ይላል። ከብዙ፡ ትግል፡ በኋላ፡ ወንዱ፡ ያሸንፋል፤ ክብርናዋን፡ ይወስዳል፤ የሕግ፡ ሚስቱ፡ ትሆናለች። ሕጋ፡ ከተገኘ፤ ዕልልታው፤ ጭፈራው፤ ተኩሱ፡ ያደነቁራል። ካልሆነም፡ ድንጋጤውና፡ ትፍረቱ፡ የዘደት፡ ያህል፡ ነው። ከተገኘ፡ በንጋቱ፡ የወንድ፡ ወገን፡ ወደሴት፡ ቤት፡ ሄደው፡ "ከር፡ እምነር፡ ነበረለችሁ፤ የምሥራች" ይላሉ። ለምስክርነትም፤ ድፎ፡ ዳቦና፤ ደም፡ የነካው፡ ጨርቅ፡ ይወስዳሉ። የሴት፡ ወገን፡ ይደሰታል፤ ይኮራል። ሕጋ፡ ካልሆነም፡ ተገርፋ፡ ወደቤቷ፡ ትላካለች፤ የዕድሜ፡ ወሬ፡ ተገን፡ መሳቂያ፡ ነው።

ነገሩ፡ ከተሳካ፤ በሦስተኛው፡ ቀን፡ የሙሽራይቱ፡ ቤተ፡ ሰቦች፡ ልጃቸውን፡ ጠያቂ፡ ይልካሉ። ለነርሱም፡ የምሥራች፡ ልብስና፡ ገንዘብ፡ ይላካል። ከዚያ፡ መልስ፡ በያለበት፡ ሲጠሩ፡ ከርመው፡ በመጨረሻ፡ ነጻ፡ ወጥተው፤ ኑሯቸውን፡ ያደራጃሉ፤ እነሱም፡ ወልደው፡ እስኪደርሱ፡ ድረስ።

ጉሹ፡ ሞገስ

የቀብር፡ ሥነ፡ ሥርዓት

የሟችን፡ የቀብር፡ ሥነ፡ ሥርዓት፡ ሊያበላሹ፡ የሚችሉ፡ ብዙ፡ ነገሮች፡ አሉ፡፡ ሹምና፡ ባለፀጋ፡ ሲሞቱ፡ የክርስቲያን፡ የቀብር፡ ወግ፡ እንዲያም፡ ሳይጓደል፡ ይፈጸምላቸዋል፡፡ ይህ፡ ካልሆነ፡ ግን፡ ምንም፡ እንኳን፡ ክርስቲያን፡ ቢሆን፡ የቀብሩ፡ ሥነ፡ ሥርዓት፡ እንደ፡ ነገሩ፡ ሆኖ፡ ዐፈር፡ ይገባል፡፡ ዘመዱ፡ ብዙው፡ በቋሚው፡ ብርታት፡ ሞቅ፡ ባለ፡ መንገድ፡ ይቀበራል፡፡ ሟች፡ በቁመናው፡ ደግ፡ ሰው፤ የሌሎች፡ መከራና፡ ደስታ፡ ተካፋይ፡ ከነበረ፤ የዘመዱና፡ የጎረቤት፡ ድሀ፡ ቢሆንም፤ በውለታው፡ ምክንያት፡ ለቅሶው፡ ደምቆ፡ መቃብሩ፡ ዘልቆ፡ ይቀበራል፡

የቀብርን፡ ሥነ፡ ሥርዓት፡ የሚያሰናክለው፡ አንድ፡ ሌላ፡ ነገር፡ የሟች፡ ነፍስና፡ ሥጋ፡ የተለዩበት፡ ሰዓት፡ ነው፡፡ ያደረና፡ የገማ፡ ሬሣ፤ በቂ፡ ጊዜ፡ ስለአለ፡ የሩቅና፡ የቅርብም፡ ዘመድ፡ ተሰብስቦ፡ በደመቀ፡ አኳኋን፡ ይቀበራል፡፡ ከቀትር፡ በኋላ፤ እስከ፡ አሥር፡ ሰዓት፡ ባለው፡ ጊዜ፡ ውስጥ፡ የሞተ፡ ግን፡ ያለ፡ ጊዜ፡ ሞተ፡ ይባላል፤ ምክንያቱም፡ የሩቅ፡ ዘመዱ፡ በጊዜ፡ አይደርስምና፡ ነው፤ ካህንም፡ በቤተ፡ ክርስቲያን፡ አይገኙም፤ የካለም፡ እንደሆን፡ በመንደሩ፡ ቀባሪ፡ አይገኝም፡፡ ከድር፡ እንዲቀበርም፤ ከዚያን፡ ሰዓት፡ ጀምሮ፡ ሬሣ፡ ታቅፎ፡ ማደሩ፡ ለዘመዱም፡ ሐዘን፡ ማብዛት፡ ነው፤ ሬሣውም፡ በስብሶ፡ ይፈርሣል፡ የሚል፡ ሥጋት፡ አለ፡፡ ስለሆነም፡ የመቃብሩ፡ ሥነ፡ ሥርዓት፡ የተድበሰበሰ፡ ያልተሟላ፡ ይሆናል፡፡

ያደረ፡ ሬሣ፡ ቋሚ፡ ይበድላል፡ እንጂ፡ ሥርዓቱ፡ እንደምንም፡ ይሟላል፡፡ ከዐሥር፡ ሰዓት፡ ጀምሮ፡ እስከራት፡ መብያ፡ ድረስ፡ ባለው፡ ጊዜ፡ ውስጥ፡ ሰው፡ የሞተ፡ እንደሆን፡ ወዲያውን፡ አይጮህም፤ ነውር፡ ነው፡፡ ባለሐዘኑ፤ ጎረቤት፡ ራት፡ በልቶ፡ እስኪያበቃ፤ እንደምንም፡ ሐዘኑን፡ ውጦ፡ ማምሸት፡ አለበት፡፡ ደንቡ፡ ይህ፡ ይሁን፡ እንጂ፤ መቼም፡ የሚወዱት፡ ዘመድ፡ ሲያጣጥር፡ ቆይቶ፡ ዓይንና፡ አፉ፡ ግጥም፡ ብሎ፡ ነፍሱ፡ ከሥጋው፡ ስትለይ፡ ያዩ፡ ወዳጆች፡ በሐዘን፡ እብድና፡ ስካር፡ መጮኹ፡ አይቀርም፡፡

ሰውየው፡ መሞቱ፡ እንደተረጋገጠ፡ በቤቱ፡ ውስጥ፡ ያሉት፡ ወንዶች፡ ሴቶችን፡ ከሬሣው፡ አስወግደው፤ መጋረጃ፡ ይጥሉና፡ ሬሣውን፡ በቅጡ፡ አለባብሰው፡ ያጋድሙታል፡፡ መርፌ፤ ሰሌን፤ ክሩ፤ ገመዱ፤ ሌላውም፡ ለከፈን፡ የሚውለው፡ ነገር፡ ሁሉ፡ ከያለበት፡ ከተጠራቀመ፡ በኋላ፡ ሬሣው፡ ተገንዞ፡

ይከፈናል። ጎረቤት፡ ሌት፡ በልቶ፡ አብቅቷል፡ በሚገኝበት፡ ሰዓት፡ ላይ፡ ሞቶ፡ በይፋ፡ ተነግሮ፡ ለቅሶው፡ ድብልቅልቁ፡ ይወጣል።

አስከሬን፡ ተመስሎ፡ እልቃሽ፡ ሊያየው፡ ከሚችልበት፡ ሥፍራ፡ ይቀመጣል። ተመስሎ፡ የሚገባው፡ አስከሬን፡ በሕይወት፡ እንዳለ፡ ሁሉ፤ ሴት፡ እንደሆነች፡ በሴት፡ ወይዘሮ፤ ካህን፡ እንደሆነ፡ በካህን፤ ጭቃ፡ እንደሆን፡ በጭቃ፡ ሥርዓት፤ የኸት፡ ልብሱን፡ ለብሶ፤ ከመከታ፡ ወይም፡ ከጀርባው፡ ከተተከለ፡ እንጨት፡ ጋር፡ በድግ፡ ታሥሮ፡ ቆሞ፡ ሲታይ፡ ነው። ከዚህ፡ በኋላ፡ የሟች፡ ደግነት፤ ማብላት፡ ማጠጣት፤ ይህም፡ እንደሆን፡ እንደካፋው፡ መሞቱ፤ በጠቅላላው፡ ሙያው፡ በሙሾ፡ ጠሬ (በወየ፡ ላይ)፡ እየተደረደረ፤ ደረት፡ እየተደቃ፡ በተን፡ ሙሉ፡ ያለው፡ ዘመድ፡ በእንባ፡ ሲታጠብ፡ ያድራል።

የሩቅ፡ ዘመድ፡ ለመቃብር፡ እንዲደርስ፡ ፈረሰኛና፡ የእግረኛም፡ መልእክተኛ፡ ይላክበታል። መርዶውን፡ ነጋሪዎች፡ የሟች፡ ዘመድ፡ እዘመድ፡ አለ፡ ከሚገኝበት፡ ሥፍራ፡ ሁሉ፡ ይላካሉ።

ሌሊት፡ እኩል፡ ላይ፡ የሟች፡ የንስሐ፡ አባት፡ ድናቸውን፡ ይዘው፡ ይመጣሉ። ካህናት፡ ወንዶች፡ በተቀር፡ የቤቱን፡ ሰው፡ ሙልጭ፡ አድርገው፡ ያስወጡና፡ አስከሬን፡ ልብሱን፡ ተገፎ፡ ያጥቡታል፤ ኋላ፡ ሁሉም፡ እንደነበረ፡ ሁኖ፡ እልቃሽ፡ ወደቤት፡ ተመልሶ፡ ለቅሶውን፡ ያስነሣል።

ሲነጋና፡ የሩቅ፡ ዘመድ፡ ሁሉ፡ ሲያከት፤ በሁለት፡ ሰዓት፡ ተኩል፡ ላይ፡ አስከሬን፡ ከቤቱ፡ ይወጣል። ከሚቀበርበት፡ ቤተ፡ ክርስቲያን፡ ሲደርስ፡ በግምት፡ አምስት፡ መቶ፡ ሜትር፡ ሲቀረው፡ አስከሬን፡ ከመሬት፡ ላይ፡ ያርፍና፡ መቀበት፡ ይጀመራል፤ አሁን፡ ገዛ፡ ፍታት፡ መጀመሩ፡ ነው። በዚህ፡ እኒኒን፡ በየመቶ፡ ሜትሩ፡ እያረፈ፡ አምስት፡ ጊዜ፡ መቀበት፡ ተመርቶ፡ በስድስተኛው፡ ቤተ፡ ክርስቲያን፡ ሦስት፡ ጊዜ፡ ዞሮ፡ ከበራፉ፡ ላይ፡ ያርፋል። የገዛ፡ ፍታት፡ ጣጣ፡ ከዚህ፡ ላይ፡ ያበቃል፤ ግን፡ ሟች፡ በሥርዓት፡ ይደደቅ፡ ከተባለ፡ የፍታት፡ ጸሎት፡ ብቻ፡ ሳይበቃ፤ ዳዊት፤ ግንዘቱና፡ ወንጌሉም፡ መደገም፡ አለባቸው።

ዳዊት፡ ደገማው፡ እንዲያውም፡ ብርቱና፡ ለጽድቅ፡ ዓይነተኛ፡ ፀሎት፡ ነው። ካህናት፡ መዝሙረ፡ ዳዊትን፡ በንጉሥ፡ በንጉሥ፡ እየከፋፈሉ፡ ይደግሙታል። በየንጉሡም፡ መጨረሻ፡ ላይ፡ የሟችን፡ የክርስትና፡ ስም፡ እየጠሩ፡ ነፍሱን፡ ከአብርሃምና፡ ከይሥሐቅ፡ ከያዕቆብም፡ ነፍስ፡ ጋር፡ በቀኝህ፡ አቁማት፡ እያሉ፡

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እግዚአብሔርን፡ ይለምናሉ፡፡ በዚህ፡ ጸሎት፡ ጊዜ፡ የሟች፡ የዓለም፡ ስም፡ ፈጽሞ፡ አይነሣም፤ እምነቱ፡ የሚያውቀው፡ በክርስትና፡ ስሙ፡ ብቻ፡ ነው፡፡ በዚህ፡ ዓይነት፡ የካህናት፡ ቶም፡ ቁጥር፡ ብዙ፡ ከሆነ፡ ዳዊቱን፡ ካዘ፡ ጊዜ፡ ይዘልቁታል፤ ስንቴ፡ መዘለቅ፡ እንዳለበት፡ ተወስኖ፡ አይታወቅም፤ ብቻ፡ ያደለው፡ ካህናት፡ ተትረፍርፈው፡ ዳዊቱም፡ የዚያን፡ ያህል፡ ሊደገምለት፡ ማንም፡ ሆኖ፡ ተደገመለት፡ ይገባል፡፡

ይህ፡ ሁሉ፡ ሲሆን፡ መቃብር፡ ቆፋሪዎች፡ ሥራ፡ አይፈቱም፤ ሬሣው፡ ከቤት፡ ከመውጣቱ፡ በፊት፡ አካፋና፡ ዶማቸውን፡ ይዘው፡ ወጥተው፡ ሦስት፡ ክንድ፡ ጥልቀት፡ ዐራት፡ ክንድ፡ ርዝመት፡ ያለው፡ ጉድጓድ፡ ያዘጋጃሉ፤ ያስከሬኑንም፡ ሣጥን፡ እየቆፈሩም፡ እየለኩ፡ ጉድጓዱን፡ ያስተካክላሉ፡፡

የጸሎቱ፡ ሥነ፡ ሥርዐት፡ ሲያልቅ፡ ድረስ፡ አዘንተኛው፡ ሬሣውን፡ በተሸከመው፡ አልጋ፡ ዙሪያ፡ ግድግዳ፡ መስሎ፡ ይቆማል፤ ሙሾ፡ ጠሪዋም፡ መካከል፡ ቆማ፡ ወይ፡ ትላለች፤ አዘንተኛው፡ ሁሉ፡ በአንድነት፡ ይቀበላል፡፡

ይህ፡ ሁሉ፡ ሥነ፡ ሥርዓት፡ ከተፈጸመ፡ በኋላ፡ አስከሬኑ፡ ከነበረበት፡ ሥፍራ፡ ተነሥቶ፡ ወደ፡ መቃብሩ፡ ይሄዳል፡፡ ሰው፡ ይንቀሳቀሳል፤ ደረት፡ ድቃው፡ ይደበቃል፤ የቅርብ፡ ዘመድ፡ ፀጉር፡ ይነጫል፤ ያብዳል፤ ይወድቃል፡ ይነሣል፡፡

የንስሐ፡ አባቱ፡ ጸሎታቸውን፡ እያነበነቡ፡ ድምፃቸውን፡ ወዲያ፡ ወዲህ፡ እያደረጉ፡ መጥተው፡ ጉድጓዱን፡ ባርከው፡ ያጥኑታል፡፡ በዚህ፡ ጊዜ፡ ለቀስተኛው፡ እኸ! እኸ! ይላል፡ ያ፡ ሁሉ፡ ጩኸትና፡ ፍጅት፡ ጠፍቶ፡ ፍጹም፡ ፀጥታ፡ ይሆናል፡፡ ቄሱ፡ ጸሎት፡ ያደርጋል፡፡

ወዲያው፡ የቄሱ፡ አፍ፡ ከማቆሙ፡ አስከሬኑ፡ ከጉድጓድ፡ ገብቶ፡ ግራና፡ ቀኝ፡ ተቆልሎ፡ የነበረው፡ ዐፈርና፡ ኀረት፡ ሲመለስ፡ እንደሰኔ፡ ሰማይ፡ ይንጋጋል፤ መቃብሩ፡ አፈር፡ ተሞልቶ፡ ድንጋይ፡ ይጫንበታል፡፡

አሁን፡ ምንም፡ የቀረ፡ ነገር፡ ያለ፡ አይመስልም፡፡ ሟቹም፡ ወደዘላለም፡ ቤቱ፡ ዳግመኛ፡ እንዳይመጣ፡ ገባ፤ ሟች፡ አለመመለሱን፡ አውቆ፡ ተስፋ፡ የቆረጠውም፡ ቋሚ፡ እርሙን፡ አውጥቶ፡ ከቤተ፡ ክርስቲያን፡ ቅጥር፡ ግቢ፡ ይቆማል፡፡ የወንድና፡ የሴት፡ አዘንተኛ፡ ሬንመር፡ ተገብቶ፡ እየብቻ፡ ይቆማል፡፡ ሽማግሌ፡ የሟቹን፡ የሕይወት፡ ታሪክ፡ እየጠቃቀሰ፡ ይናገራል፤ ቀብሩንም፡ ይመርቃል፡፡ ከዚያም፡ የንስሐ፡ አባቱ፡ ሥነ፡ ሥርዓቱን፡ በጸሎት፡ ይደመድማሉ፡፡ ኀዘንተኛው፡ አንድ፡ ጊዜ፡ መሬት፡ ላይ፡ ቁጢጥ፡ ይልና፡ በጣቱ፡ መሬቱን፡ ይገብስ፡ ጉንጩና፡ ግንባሩን፡ በዐፈር፡ ያገብሳል፤ የዚህም፡ ፍቹ፡ ሟቹን፡ የተጫነው፡ ዐፈር፡ እኛንም

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ይንካን፡ ማለት፡ ነው፡፡ ከዚያ፡ በኋላ፡ ወዲያውን፡ ለመሄድ፡ የፈለገ፡ ሐዘንተኞችን፡ እግዜር፡ ያጽናችሁ፡ እያለ፡ ይሰናበታል፡፡ የቀረው፡ ሐዘንተኞችን፡ እጀቦ፡ ቤት፡ ሴቱ፡ ፊት፡ ወንዱ፡ ኋላ፡ ሁነው፡ ወደ ቤት፡ ይመለሳሉ፡፡

ጌታቸው፡ ፈንታው፡

ምግብና፡ መጠጥ

በኢትዮጵያ፡ ሴት፡ ልጅ፡ በትንሿ፡ የሚለካበት፡ ዋናው፡ ነገር፡ ባልትናዋ፡ ነው። የቤት፡ አያያዝ፤ እንግዳ፡ ተቀባይነት፤ ባል፡ አክባሪነት፤ ከሁሉ፡ ይልቅ፡ ደግሞ፡ ዳቦ፡ መድፋት፤ ዶሮ፡ ገነጣጥሎ፡ መሥራት፡ ጠላ፡ መጥመቅ፤ ሴት፡ ልጅ፡ የምትኮራበት፤ ከሌሎችም፡ ጋር፡ የምትፎካከርበት፡ ትልቅ፡ ነገር፡ ነው። በየደማሉ፤ የአገሬት፡ ጠላ፡ ኮረንቲ፡ ነው፤ የዶሮ፡ ዓይን፡ የበሰለ፡ ነው፤ የአገሬት፡ ወጥ፡ አይጋቱም፡ ይበላል፤ አገሬት፡ ሙያማና፡ የቤት፡ እመስትያ፡ ናት፤ የሚለው፡ አነጋገር፡ የዚሁ፡ መለኪያ፡ ነው። ሴቶች፡ ሥራ፡ በፈቱም፡ ጊዜ፡ ስለ በርበሬና፡ ስለቅመማቅመም፤ ስለጠላና፡ ስለጠጅ፡ ዓይነት፡ መነጋገር፤ መመካከር፤ ይህ፡ ዓይነተኛ፡ ተግባራቸው፡ ነው።

በገገሩ፡ ሴት፡ ጥዋት፡ ተነሥታ፤ ውሀ፡ ወርዳ፤ ቤቷን፡ ጠራርጋ፤ የኑሮዋ፡ ደረጃ፡ እንደሚፈቅድላት፤ በሰዓቱ፡ ጥዱ፤ ቁርሱም፡ ሆነ፡ ቂጣ፡ አዘጋጅታ፤ ሊያመቻትም፡ ትንሽ፡ ቡና፡ አገንፍላ፤ ጎረቤት፡ በተሰበሰበበት፡ ቁርሷ፡ አስቆርሳ፤ ቡናውን፡ ከአቦሉ፡ እስከሦስተኛው፡ አጠጥታ፡ ወደቀን፡ ሥራዋ፡ ትሠማራለች። ገበሬው፡ ወደሥራው፡ ከሄደ፡ በኋላ፡ ወጥና፡ እንጀራ፡ አዘጋጅታ፡ በአገልግል፡ ስንቅ፤ በገንቦም፡ ሆነ፡ በኮዳ፡ ጠላ፡ አድርጋ፡ እርሻው፡ ድረስ፡ ትወስድለታለች። ከዚያ፡ ተመልሳ፡ ራት፡ ታዘጋጃለች። የገጠሩ፡ መጠን፡ አነስ፡ ያለ፡ በመሆኑ፡ ምግቡ፤ በዓል፡ ካልሆነ፡ በቀር፡ ከዚያው፡ ከተለመደው፡ እንጀራና፡ ወጥ፡ አያልፍም፤ በዓልም፡ ሲመጣ፡ ጠቦት፡ መግደል፡ ይታረድና፡ እንደ፡ ፈንጠዝያ፡ ይሆናል። በተቀረ፡ የባቄላ፡ እሸት፤ የአተርና፡ የስንዴ፡ ንፍሮ፤ የገብስና፡ የሽምብራ፡ ቆሎ፡ የገበሬ፡ ቀለቦች፡ ናቸው።

ወደከተማው፡ ስንገባ፡ ከዚሁ፡ የተለየ፡ ነገር፡ እናያለን። ቆሎና፡ ንፍሮ፡ ካልቸገረ፡ በቀር፡ አልፎ፡ አልፎ፡ ነው፡ የሚበላው። በከተማ፡ እንጀራና፡ ወጥ፡ ሥፍራቸውን፡ አይለቁም። የኑሮ፡ ደረጃ፡ የምግቡን፡ ዓይነትና፡ መጠን፡ ቢወስነውም፤ ቁርስ፡ ምሳና፡ ራት፤ ጊዜያቸውን፡ ጠብቀው፡ ይቀርባሉ። ሀብቱ፡ ገፋ፡ ያለለት፤ ሥልጣኑ፡ የነፈሰለት፤ አንድ፡ ቀን፡ የበላውን፡ በማግስቱ፡ አይደግመውም።

ለቁርስ፡ ብዙውን፡ ጊዜ፡ ጭፍልፍል፡ ከእንጀራ፡ ጋር፤ ዳቦ፡ ካለ፡ ከዳቦ፡ ጋር፤ ለጋ፡ ጥብስ፡ ከእንቁላል፡ ጋር፤ ቅንጬ፤ ጨጨብሳ፤ ቸገር፡ ሲልም፡ በቅቤ፡ የተለቀለቀ፡ ቂጣ፤ ዓይነተኛ፡ ምግብ፡ ናቸው። ከቁርስ፡ ጋር፡ ደረቅ፡ ቡና፤ አንዳንዴም፡ በቅቤ፤ ያለ፡ ጊዜም፡ በጨው፡ አዳም፡ የተጣጣመ፡ እርጎ፡ ባይሆን፡ ወይም፡ ከሚጥሚጣ፡ ጋር፡ ይቀርባል። ይህ፡ እንግዲህ፡ ለምሳሌት፡ ነው። ቁርስ፡ አብዛኛውን፡ ጊዜ፡ ቀለል፡ ተደርጎ፡ ነው፡ የሚበላ።

ምሳ፡ ከበድ፡ ያለ፡ ነው። ብዙውን፡ ጊዜ፡ ምሳ፡ እንጀራና፡ ወጥ፡ ሲሆን፤ የወጡ፡ ዓይነት፡ ይለያያል። በሥጋው፡ በኩል፤ ከግንፍል፡ ጀምሮ፤ ቀይ፡ ዝልቦ፡ ወጥ፤ ምንቸት፡ አብሽ፤ ዝግን፤ ጉመን፤ አታክልት፡ ወጥ፤ የአልጫ፡ ፍትፍት፤ ሹሮ፤ የንክ፡ ወጥ፤ በጾምም፡ ጊዜ፡ ሽንብራ፡ ዓሣው፤ ቡጥጫው፤ ፍርፍር፤ ሹሮው፤ ስልጆው፤ የሱፍ፡ ፍትፍት፤ ይህ፡ ሁሉ፡ ዓይነተኛ፡ ምግብ፡ ነው። ለምሳ፡ የተበላው፡ ለራት፡ አይቀርብ፡ ይሆናል፤ ይህ፡ እንግዲህ፡ እንዳመቻች፡ ነው። ለራትም፡ በመሠረቱ፡ የዚሁ፡ ዓይነት፡ ምግብ፡ ይቀርባል። አልፎ፡ አልፎ፡ ዶሮው፡ ወጥ፤ ክትፎው፤ ጥሬ፡ ሥጋው፤ ሰላጣው፡ ይቀርባል። ከምሳና፡ ከራት፡ ጋር፡ ብዙውን፡ ጊዜ፡ ጠላ፤ ያለውም፡

ጠጅና፡ አረቄ፡ ይጠጣል።

በአዘቦት፡ ቀን፡ የሚሠራው፡ የምግብ፡ ዓይነት፡ አነስ፡ ያለ፡ ነው፤ ለሥራ፡ ያዳግታልና፡ ነው። በተቀር፡ ምግቡ፡ ዓይነቱ፡ ብዙ፡ ነው። የዶሮ፡ ወጥ፡ ከወጥ፡ ዓይነት፡ ሁሉ፡ በጣም፡ የሚወደድ፡ ነው፤ አሠራሩም፡ ከሌላው፡ ለየት፡ ያለ፡ በመሆኑና፡ ልዩ፡ ሙያን፡ ስለሚጠይቅ፡ ሴቶች፡ ተጨንቀውና፡ ተጠበው፡ ነው፡ የሚሠሩት፤ ትልቅ፡ የሙያ፡ መለኪያም፡ እሱው፡ በመሆኑ፡ ጎንክ፡ እንዲደገኙበት፡ አጥብቀው፡ ይፈራሉ።

ጥሬ፡ ሥጋ፡ በጣም፡ ከሚወደዱት፡ ነገሮች፡ አንዱ፡ ነው። የዘመኑ፡ ሳይንስ፡ ባይቀበለውም፡ ጥሬ፡ ሥጋ፡ የሌለበት፡ ድግስ፡ እንዳልተሟላ፡ ሆኖ፡ ነው፡ የሚታይ። የደጋሹም፡ ደግነትና፡ ድግስ፡ ዐዋቂነት፡ የሚታወቀው፡ በሚያቀርበው፡ የጥሬ፡ ሥጋ፡ ዓይነት፡ ነው። ለቁርጥና፡ ለክትፎ፡ የሚሆነው፡ ከብልት፡ ብልት፡ ተለይቶ፡ ይታወቃል። ያንን፡ በሚጥሚጣ፡ በልቶ፡ በላዩ፡ ጠጅ፡ ወይም፡ አረቄ፡ መጨመር፡ ዓይነተኛ፡ ልማድ፡ ነው።

ሰው፡ ሩቅ፡ ያለ፡ መንገድ፡ በሚሄድበት፡ ጊዜ፡ ለዐንድ፡ ወይም፡ ለሁለት፡ ሦስት፡ ቀን፡ የሚበቃውን፡ እንጀራና፡ ወጥ፡ በአገልግል፡ ይይዛል። ነገር፡ ግን፡ እንጀራና፡ ወጡ፡ ብዙ፡ ጊዜ፡ ሲቆይ፡ ስለሚሻግት፤ የማይበላሹ፡ የምግብ፡ ዓይነት፡ ይሰናዳለታል። ከዚህም፡ ውስጥ፡ ዳቦ፡ ቆሎና፡ በሶ፤ በበርበሬና፡ በቅቤ፡ የተለወሰ፡ ጭብጦ፤ ጭኮ፡ የመሳሰሉት፡ ይገኛሉ፤ እነዚህ፡ አሠራራቸው፡ ሳይበላሹ፡ ብዙ፡ ጊዜ፡ እንዲቆዩ፡ ሆኖ፡ ነው።

ለመጠጡም፡ እንዲሁ፡ ዓይነት፡ አለው። ጠላው፤ በየቤቱ፡ የሚጠመቀው፡ ጉሽ፡ ዓይነቱ፤ ለዘወትር፡ የሚሆነው፡ ነው። ኸልቤ፡ አልቤ፡ ደግሞ፤ በጠርቅ፡ ተጣርቶ፡ ድፍድፍ፡ ተልሶ፡ የሚዘጋጀው፡ ፊልቴር፡ ጠላ፡ የሚባለው፡ አለ። ይኸኛው፡ በኃይለኛነቱ፡ የታወቀ፡ ነው፤ ሥራውም፡ የረቀቀ፡ ነው። ጠጅም፡ እንደዚሁ፡ በተሀ፤ የተጣራ፤ እየተባለ፡ ይከፈላል። ከጠጅ፡ ቀንሶ፡ ብርዝ፡ አለ፤ ይኸ፡ ጌሾ፡ ስለማይበዛውና፤ እስኪፈላም፡ ስለማይጠበቅ፡ አያሰክርም፤ ማር፡ ይበዛዋል። ከዚያ፡ ካቲካላ፡ ወይም፡ የእህል፡ ዐረቄ፡ የሚባል፡ ኃይለኛ፡ መጠጥ፡ አለ፤ አሠራሩም፡ እንደ ጠላ፡ ጥንስስ፡ ሆኖ፡ መፍላት፡ ሲጀምር፡ እሳት፡ ላይ፡ ተጥዶ፡ ይጣራል። የተጣራውን፡ እንደገና፡ አጣርቶ፡ በጣም፡ ኃይለኛ፡ ዐረቄ፡ ይወጣለታል፤ ስሙንም፡ ዳግም፡ ይሉታል። ከጠጅም፡ የሚያወጡት፡ የማር፡ ዐረቄ፡ አለ፤ ይኸም፡ በጣም፡ ኃይለኛ፡ ነው።

ሴቶች፡ መጠጣቸውን፡ ኃይለኛ፡ ለማድረግ፡ ሲፈልጉ፡ ልዩ፡ ልዩ፡ ዓይነት፡ ሥራሥር፡ ይጨምሩበታል፤ በተለይም፡ ነጋዴዎች። ምግባቸውንም፡ ለማጣፈጥ፡ ዓይነቱ፡ ብዙ፡ የሆነ፡ ቅመማቅመም፡ ይጨምራሉ። ወጡ፡ በጣም፡ እንዳይከስትርና፡ እንዳያቃጥልም፡ የቅመሙ፡ ልክን፡ ማወቅ፡ በጣም፡ አስፈላጊ፡ ነው። በተለይ፡ በርበሬን፡ የመሰለ፡ ትልቅ፡ ነገር፡ ካበት፡ መጥፋት፡ ያለበትም፤ ወጥ፡ ሳይደርስ፡ ሲቆር፡ በወጥ፡ እግር፡ ይታወቃልና።
~~ከዚህም፡ ከበርበሬ፡ ለሳስ፡ ያለ፡ እንዲህ፡ የሚለት፡ [illegible]፡ አለ፤ [illegible]፡~~
~~የጥሬ፡ ሥጋ፡ [illegible]፡ ዓይነተኛ፡ ቅመም፡ ነው።~~

በኢትዮጵያ፡ ውስጥ፡ ብዙ፡ ዓይነት፡ ጉሣዎች፡ ስላሉ፡ ምግብ፡ አሠራራቸውና፡ የምግቡ፡ ዓይነት፡ የተለያየ፡ ነው። አማሮች፡ በወጥና፡ በእንጀራቸው፤ በዳቦና፡ በጠላቸው፤ በጥሬ፡ ሥጋቸው፡ ይጠራሉ። ጉራጌዎች፡ በክትፎና፡ በቆጮቻቸው፡

፲

የሚስተካከላቸው፡ የለም፡ ሀይነና፡ ጉመኑትም፡ የነርስ፡ ልዩ ምግብ፡ ነው። ትግሬዎች፡ በእንግጫና፡ በዱቃ፡ በዝግሪያቸው፡ ተመግጣች፡ ከያገኙም፡ ጋሉች፡ በወተት፡ ዓይነት፡ በእንጦቴው፡ በገንፎው፡ በጮማውና፡ በጠበጠብሳው፡ በቡና፡ ቀላው፡ ጎዶሞች፡ በዐረቄያቸው፡ ጉንደሮች፡ በዳጉሣ፡ ጠላቸው፡ ሶማሎች፡ በማሽላ፡ ገንፎአቸውና፡ በግመል፡ ወተታቸው፡ የየራሳቸውን፡ ልዩ ሙያ፡ ይዘዋል። የምግቡ፡ ዓይነት፡ እንደየጉሣው፡ ይለያይ፡ እንጂ፡ ሕዝቡ፡ ተቀላቅሎ፡ ስለሚኖር፡ ይህ፡ የእነእገሌ፡ ሳይል፡ የመሠውን፡ ሁሉ፡ የራሱ፡ አድርጎ፡ ይመገባል። ስለዚህም፡ ዓይነቱና፡ አሠራሩ፡ በቁጥር፡ ቢሆን፡ በምርጫ የሚወሰን፡ ነው፤ በገቢም፡ ልክ።

ዝቅአርጋቸው፡ ኃይለ፡ ጊዮርጊስ

የቤት፡ አሠራር፡ በአማራ፡ አገር

ኩሩ፡ ነኝ፡ በሚለው፡ በአማራው፡ ሕዝብ፡ ዘንድ፡ "ለራሱ፡ ማስገቢያ፡ ጎጆ፡ የለውም፡" መባል፡ ከውርደት፡ ይቆጠራል። ስለሆነም፡ አስቀድመው፡ ነፍስ፡ ሲያውቁ፡ የሚታያቸው፡ ቤት፡ መሥራት፣ ጎጆ፡ መቀለስ፡ ነው፤ እንዲሁም፡ ራስ፡ መቻልን፡ የሚያስመሰክሩበት፡ መንገድ፡ ነው፤ እንዲሁም፤ በገጠር፡ ቤት፡ መከራየት፡ የሚሉት፡ ነገር፡ ያልተለመደ፡ ነው።

አማሮች፡ ብዙውን፡ ጊዜ፡ ቤታቸውን፡ የሚሠሩት፡ ከፍ፡ ካለ፡ ቦታ፡ ላይ፡ ነው። ይህንንም፡ የሚያደርጉበት፡ የመጀመርያው፡ ምክንያት፡ አገሮች፡ እንዲወርሯቸው፡ ሁሉ፤ የጠላትን፡ መምጫና፡ መሄጃ፡ ለማየት፡ ይመቻቸው፡ ዘንድ፡ ነው። እንዲሁም፡ ከውኃ፡ ሙላትና፡ ከጎርፍ፡ ድነው፤ እንዲሁም፡ የከብቶቻቸው፡ ሜረቃ፡ መሬታቸውን፡ እንዲያለማላቸው፤ በማሰብ፡ ነው። የከብቶች፡ ፍግ፡ ዝቅ፡ ካለው፡ ሥፍራ፡ በቀላሉ፡ ወርዶ፡ በየቤቱ፡ የሚገኘውን፡ እርሻ፡ ያዳብራል።

ቤታቸውን፡ የሚሠሩት፡ ብዙውን፡ ጊዜ፡ ከእንጨት፣ አለዚያም፡ በድንጋይ፡ ካብ፡ ነው። የእንጨት፡ ቤት፤ ምሰሶና፡ ነቀዝ፡ ሳይበላቸው፡ ብዙ፡ ጊዜ፡ ከሚቆዩ፡ ከዝግባና፡ ከጽድ፡ ይሠራል። ጣራው፡ በሸምበቆ፡ ተማግሮ፡ በሰንበሌጥ፡ ይከደናል። የድንጊያው፡ ቤት፡ ግድግዳው፡ እንጂ፡ ጣሪያው፡ ያው፡ እንደእንጨቱ፡ ቤት፡ ነው።

በገጠር፡ ቤት፡ ሲሠራ፡ በደቦ፡ ነው። ቤቱ፡ አዲስ፡ ከሆነ፡ ባለቤቱ፡ መሣሪያውን፡ ሁሉ፡ ሲያቀርብ፣ በጉልበት፡ የአካባቢው፡ ሕዝብ፡ ይረዳዋል። ይንገት፡ ግን፡ ቤቱ፡ በአንድ፡ ዓይነት፡ ምክንያት፡ የፈረሰ፣ የተቃጠለ፡ እንደሆን፡ የአካባቢው፡ ሰው፡ በጉልበት፡ ብቻ፡ ሳይሆን፡ ለቤቱ፡ የሚያስፈልገውን፡ ነገር፤ ሁሉ፡ በማዋጣት፡ ጎጆውን፡ እንደገና፡ ያቋቁሙለታል። ባለቤቱም፡ በውለታ፡ መልክ፡ እንደዐቅሙ፡ መጠን፡ ያለው፡ ድግስ፡ ደግሶ፣ በማኅበር፣ በዕድር፤ ወይም፡ በደቦ፡ የሚተዋወቃቸውን፡ የቅርብ፡ ወዳጆቹን፡ ቤት፡ እንዲያሠሩት፣ ጎጆ፡ እንዲያቋቁሙት፡ ይለምናል። አስቀድሞ፡ በአካባቢው፡ ያሉት፡ ቄስ፣ ሙሉ፡ ቀን፡ ተጠይቀው፣ መሠረቱ፡ ይጣላል፤ የዚህ፡ ዓላማው፡ በሙሉ፡ ቀን፡ የተሠራ፡ ቤት፡ የሰላም፣ የፍቅርና፡ የበጎነት፡ ይሆናል፡ በሚል፡ እምነት፡ ነው። ከዚያ፡ ወዲያ፡ ገለደቦቹ፡ በቡድን፡ በቡድን፡ ሆነው፣ ግማሹ፡ መሠረት፡ ሲቆፍር፣ ሌላው፡ ምሰሶና፡ ወጋግራውን፡ ያቆማል፤ ሌላው፡ ይማግራል፤ ይወቅራል፤ ይመርጋል። ክዳኑና፡ ማገሩ፡ ግን፡ በጥቂት፡ ብልኃተኞች፡ ይከደናል፤ እንዳይበላሽ፣ እጅ፡ የበዛበት፡ ጎመን፡ እንዳይሆን፡ ነው። በገጠር፡ ሚስማር፡ ስለማይገኝ፡ መጣበቅ፡ ያለባቸው፡ ነገሮች፡ ሁሉ፡ በጊሳ፡ ገመድ፣ በሐረግ፡ ወይም፡ በልጥ፡ ይታሠራሉ። የጣሪያውም፡ እንጨቶች፡ በሠርዓት፡ ከተሳሰሩ፡ በኋላ፡ በገመድ፡ ይጠበቃሉ። የጣራውን፡ ሚዛን፡ ለመጠበቅ፡ መሀል፡ ለመሀል፡ መሬት፡ ላይ፡ ምሰሶ፡ ይተከላል።

የእንጨት፡ ቤቶች፡ ብዙውን፡ ጊዜ፡ ከውስጥ፡ እንጂ፡ ከውጪ፡ ተመርገው፡ አይታዩም። የግንብ፡ ቤቶች፡ በተጠረቡ፡ ድንጊያዎችና፡ እኔሉኑ፡

እንድነት፡ ለማያያዝ፡ በጉን፡ ወይም፡ በመለጋ፡ በተለወሰ፡ ጭቃ፡ ይሠሩታል፡፡ ክዳኑ፡ ከእንጨት፡ ቤት፡ አይለይም፡፡ በገጠር፡ ቤቶች፡ ቁንጮ፡ ላይ፡ የሸክላ፡ ጉልላት፡ ይገኛል፤ ጉልላት፡ የሌላቸው፡ ቤቶች፡ እምብዛም፡ ናቸው፡፡ ለጭስ፡ መውጫና፡ ለብርሃን፡ ማስገቢያ፡ እግድግዳው፡ ላይ፡ ትንሽ፡ ፋካ፡ ይበጃል፡፡ ቤቱ፡ ተሠርቶ፡ ሲያልቅ፡ መዝጊያ፡ ስለማይገኝ፡ በዚያን፡ ጊዜ፡ እንደሾላና፡ እንደ ኮርች፡ በመሳሰሉ፡ በማይነቅዘና፡ በማይነቀ፡ እንጨቶች፡ ጠና፡ ያለ፡ መዝጊያ፡ እስኪሠሩ፡ ድረስ፡ ለጊዜው፡ ጭሬር፡ መሳይ፡ በገመድ፡ ሾካ፡ ተደርጎ፡ ክለላ፡ ይሠሩለታል፡፡

የቤት፡ እቅድ፡ ክብ(ቤተ፡ ንጉሥ) ወይም፡ ሰቀላ(አራት፡ ማዕዘን) ሊሆን፡ ይችላል፡፡ ይህም፡ የባለቤቱን፡ ምርጫ፡ የሚጠይቅ፡ ሲሆን፡ አብዛኛውን፡ ጊዜ፡ የአካባቢውን፡ የቤት፡ አሠራር፡ መልክ፡ የሚከተል፡ ነው፡፡ ቤቱ፡ እንዳንዴ፡ ቦታ፡ ከሁለት፡ ተቀይሮ፡ ግማሹ፡ የመኝታ፡ ቤት፡ ሲሆን፡ መሀሉ፡ የእንግዳ፡ መቀበያ፤ እንዳንዴም፡ ከሦስት፡ ተከፍሎ፤ ሦስተኛው፡ ጓዳ፡ ይሆናል፡፡ አብዛኛውንም፤ ግማሹን፡ ለራሳቸው፡ መኖሪያ፡ አድርገው፤ ግማሹን፡ ለከብት፡ ማደሪያ፡ የሚያደርጉ፡ አሉ፡፡ ጨርሶ፡ ያልቻለም፤ መኝታው፤ የከብቱ፡ ማደሪያ፤ ጓዳው፤ ምድጃው፡ ሁሉም፡ እዚያው፡ ቤቱ፡ ውስጥ፡ ይሆንበታል፤ መቸም፡ ችግር፡ ነውና፡፡ የቻለው፡ ሲያገኝ፡ ለከብቶቹ፡ ለብቻ፡ የተለየ፡ ቤት፡ ይሠራል፡፡ መኳንንቱ፡ በየጊዜያቱ፡ አዳራሽ፡ እልፍኝ፡ ማድቤት፡ እያለ፡ በአንድ፡ ቅጥር፡ ውስጥ፡ ብርካታ፡ ያሉ፡ ቤቶችን፡ ይሠራል፡፡ ምን፡ ጊዜም፡ በየቤቱ፡ ዙሪያ፡ አጥር፡ ግቢ፡ አለ፡፡

በየቤቱ፡ ጓሮ፡ የእህል፡ ጉተራዎችን፡ ተደርድረው፡ ማየቱ፡ እንግዳ፡ ነገር፡ አይደለም፡፡ በየቤቱም፡ ግድግዳ፡ ቆዳ፡ መስቀል፡ ልማድ፡ ክፉ፡ ላይሆን፡ ሙያም፡ ነው፡፡ ቤቱ፡ ተሠርቶ፡ እንደአለቀም፡ ባለቤቱ፡ ያማረ፡ ድግስ፡ ደግሶ፤ የደረሱትን፡ ሁሉ፤ ሌሎቹንም፡ ጎረቤቶቹን፡ ጠርቶ፡ አብልቶ፡ አጠጥቶ፡ ቤቱን፡ ያስመርቃል፡፡ ተጋባዡም፡ እንደየዐቅሙ፤ ጥሬ፡ ገንዘብም፡ ሆነ፡ ከብት፡ ወይም፡ እህል፡ መጠን፡ ይዞ፡ ይሄዳል፤ ነገሩ፡ ሁሉ፡ የጉርብትና፡ ጉዳይ፡ ነው፡፡ "ቤት፡ ለእምቦሳ"፡ ይላሉ፡ ተጋባዦች፡፡ "እሠይ፡ እምቦሳ"፡ ይላል፡ ባለቤቱ፡፡ በልተው፤ ጠጥተው፤ ዘፍነው፤ መርቀው፡ ተመራርቀው፡ ይለያያሉ፡፡ ባለቤት፡ ጎጆውን፡ ያቀናል፤ ያሞቃል፡፡

ወርቁ፡ ደገፉ፡

የሸዋ፡ አለባበስ

ሰው፡ ዘወትር፡ ዕርቃኑን፡ ለመሸፈን፡ ሀፍረቱን፡ ለመሠወር፡ ከሚለብሰው፡ ልብስ፡ ሌላ፡ ለተለዩ፡ ጊዜያቶችና፡ ሥራዎች፡ የሚመድባቸው፡ የተለዩ፡ ልብሶች፡ አሉ። በሠርግ፣ በበዓላት፣ በገበያ፣ በለቅሶ፡ ጊዜ፣ ወደ ባለሥልጣን፡ ሲቀርቡ፣ በነዚህ፡ በነዚህ፡ ወቅቶች፡ ልብሶችና፡ አለባበሳቸውም፡ የተለያየ፡ ነው።

በሠርግ፡ በበዓላትና፡ በተለየ፡ የገበያ፡ ቀን፣ ከዘወትር፡ ልብስ፡ ፀዳ፡ ያለ፣ አዲስነትም፡ ያለው፡ የክት፡ ልብስ፡ ይወጣል። መጀመሪያውኑ፡ ሲቀመጥ፡ ታጥቦና፡ በሥርዓት፡ ተጣጥፎ፡ እንዲሆን፡ ሲለበስ፡ ሲወጣ፡ በአስተጣጠፉ፡ በሽታውም፡ ያስታውቃል። ሴቶች፡ ቀሚስና፡ አንድ፡ ዐይነት፡ ጥለት፡ ያለውን፡ አነገሽ፡ ነጠላ፡ ይለብሳሉ። ጥለቱ፡ ዙሪያ፡ ወይም፡ ከኋላ፡ ብቻ፡ የሆነ፡ ቀሚስ፡ ይለብሳሉ። ዙሪያ፡ ጥበብ፡ ከቅርብ፡ ጊዜ፡ ወዲህ፡ የመጣ፡ ለውጥ፡ ቢሆንም፡ አሁን፡ በሴቶች፡ ዘንድ፣ በተለይም፡ በከተማ፡ ውስጥ፡ አይሉ፡ ይታያል።

ሴቶች፡ ከቤት፡ ሲውሉ፡ ለሥራ፡ ይመቻቸው፡ ዘንድ፡ ነጠላ፡ አይለብሱም፤ ግን፡ አስፈላጊ፡ ሆኖ፡ ካገኙት፣ ነጠላቸውን፡ ወይም፡ አንገት፡ ልብስ፡ መሳይ፡ ከትከሻቸው፡ ጣል፡ ያደርጋሉ። የሥራ፡ ወይም፡ የዘወትር፡ ልብስ፡ ለሙጥ፣ ጥበብ፡ የሌለው፣ ማግ፡ በማግ፡ የተሠራ፡ ሊሆን፡ ይችላል፤ ወይም፡ ከዐለታት፡ አንድ፡ ቀን፡ የክት፡ የነበረ፡ ልብስ፡ ቀኑ፡ ወጥ፡ የለት፡ ካረጀ፡ በኋላ፡ የዘወትር፡ ልብስ፡ ይሆናል።

የበዓል፡ ወይም፡ የክት፡ ልብሱ፡ ግን፡ የቤቷ፡ እመቤት፡ ራሷ፡ የፈተለችው፡ ጊዜ፡ የፈጀችበት፡ በልዩ፡ ጥበብ፡ የተሠራ፡ ነው፤ ቀሚሱ፡ ሲሰፋ፡ ፊት፡ ለፊቱ፣ ከአንገትጌው፡ ጀምሮ፡ እስከግርጌው፡ ድረስ፣ አንዳንዴም፡ ከሽንሽኑ፡ ጀምሮ፡ ወደታች፡ እንደ፡ መስቀል፡ ያለ፡ ቀጭን፡ ጥልፍ፡ ይጠለፍበታል። ይህ፡ ሁሉ፡ ተሠርቶ፡ ሲያልቅ፡ ለቀሚስና፡ ለነጠላው፡ ማገበሽ፣ የብር፡ አልቦ፣ ድሪ፣ ጉትቻ፣ አምባር፣ የመሳሰሉትም፡ ጌጦች፡ ይደረጋሉ። ወይዛዝርቱ፡ በዚህ፡ ላይ፡ በርኖስ፡ ወይም፡ ካባ፡ ይደርባሉ፤ ይህም፡ የሚሆነው፡ ልዩ፡ በዓል፡ ሲኖር፡ ነው።

ወንዶችም፡ በበኩላቸው፡ የክት፡ ልብስ፡ አላቸው። እንደሴቶቹ፡ በልዩ፡ ልዩ፡ ዘዴ፡ አያጌጡም፤ አይሸላለሙንም። እንደየበዓሉና፡ እንደየሥፍራው፡ አለባበሳቸውን፡ ይቀያይራሉ። እንደመስቀል፣ ገና፣ ጥምቀት፣ የመሳሰሉት፡ በዓላት፡ ሲመጡ፡ የሀገር፡ ልብሳቸውን፡ ይለብሳሉ። ለማድ፡ ያቆየው፡ የሀገር፡ ልብስ፡ እጀ፡ ጠባብና፡ ጠባብ፡ ሱሪ፡ ከነጠላ፡ ጋር፡ ነው። የነጠላው፡ አለባበስ፡ እንደ፡ ለባሹ፡ ምርጫ፡ ነው፤ ይሁን፡ እንጂ፡ ከሴቶቹ፡ ለመለየት፡ ነጠላው፡ ከሁለቱም፡ ትከሻ፡ ላይ፡ ይታጠፋል። ከዚያ፡ ባርኔጣ፡ ይደረጋል፤ አንዳንዴም፡ ሻሽ፡ ይያዛል፤ ኩሌ፡ ኩሌም፡ በጥንቱ፡ ለማድ፡ መሠረት፡ ከአንዱ፡ ጆሮ፡ ላይ፡ ሎቲ፡ ይንጠለጠላል። ከዘራም፡ ይጨበጣል። እንደወይዛዝርቱም፡ በርኖስ፡ ወይም፡ ካባ፡ ይደረባል። በሥራ፡ ጊዜ፡ ግን፡ ተነፋነፍ፡ ስለሚመች፡ እርሱ፡ ይመረጣል፡ ምክንያቱም፡ ሰፋ፡ ስለሚል፡ ነው።

ወደባለሥልጣን፡ቤት፡ሲኼድ፡ልብሱ፡በመልኩ፡ሳይቀየር፡አለባበሱ፡ይለወጣል። ከባለሥልጣን፡ደጅ፡ሲደርሱ፡ነጠላውን፡በወገባቸው፡አዙረው፡በጀርባቸው፡አሳልፈው፡ አንዱን፡ጫፍ፡በትከሻቸው፡ወደደረታቸው፡አሳልፈው፡በእጃቸው፡ለመያዝ፡እንዲመቻቸው፡ አድርገው፡ያደገድጋሉ። እጅ፡ሲነሱም፡ልቅን፡ጫፍ፡በእጃቸው፡ይዘው፡ነው። ማደግደግ፡ ባለሥልጣን፡ዘንድ፡ሲቀርቡ፡የሚያደርጉትም፡ነገር፡ቢሆን፤ ከድግስ፡ሲያጋፍሩ፡ ከፍርድ፡ ቤት፡ቀርበው፡ሲሟገቱም፡ይደረጋል።

ቤት፡ለቤት፡የሚለበሰው፡ለሟትም፡ሆነ፡ለማታ፡ብርድ፡የሚመከታው፡ጋቢ፡ነው። አንዳንዴም፡ወፈር፡ያለ፡ኩታ፡ለሙቀቱ፡እንጂ፡ለመልኩ፡የማይመረጥ፡ሊሆን፡ይችላል። አለባበሱም፡ክንብንብ፡ነው፤ ከራስ፡ላይ፡ጣል፡ወይም፡ከጆሮ፡ላይ፡ሰብሰብ፡ይደረጋል። በተለይም፡ከቤት፡ውጭ፡ቁጭ፡ብለው፡ወግ፡በሚያደርቁበት፡ጊዜ።

ለሹማምንትና፡ለመኳንንት፡በተለይ፡ተጠልፈው፡ያጌጡ፡ካባዎች፡የክብር፡በዓል፡ ልብስ፡ናቸው። ዳኞችና፡ጠበቃዎችም፡በችሎት፡ላይ፡ሲያሟግቱና፡ሲፈርዱ፡ጥቁር፡ካባ፡ነው፡ የሚለብሱት። የቤተ፡ክርስቲያን፡አለቆች፣ ቀሳውስት፣ በተለይ፡በክብረ፡በዓል፡ቀን፡ለሙጥም፡ ሆነ፡ያጌጠ፡ካባ፡ይለብሳሉ። በተረፈ፡ነጭ፡ልብሳቸውን፡ከጥምጥማቸው፡ጋር፡አንዳንዴም፡ ጃኖ፡ጭምር፡ይለብሳሉ። መነኮሳት፡ጥቁር፡ቆብ፤ ጥቁር፡ቀሚስ፡ከጥቁር፡ካባ፡ጋር፡ይለብሳሉ፤ አንዳንዶቹም፡ወይባ፡ይለብሳሉ።

የቅርብ፡ዘመድ፡ሲሞት፡ኀዘንን፡ለመግለፅ፡የነጠላው፡ጥለት፡ጥቁር፡ይሆናል፤ ወይም፡ተቤት፡ይመታል። ይህ፡ካልሆነም፡ልብሱ፡በወሳ፡ከል፡ይነከራል። ወንዶች፡ነጠላቸውን፡ ብቻ፡ተቤት፡በማስፋት፡ፀጉራቸውን፡በመላጨት፡ጢማቸውን፡በማሳደግና፡ከራሣቸው፡ላይ፡ ጥቁር፡ካፍያ፡በመድፋት፡ሐዘናቸውን፡ይገልጻሉ። ዝምድናቸው፡የቅርብ፡ያልሆነ፤ ወዳጅነታቸው፡ ያልጠለቀ፤ ወይም፡ጉርብትና፡ብቻ፡ያዛመዳቸው፡ሰዎች፡ሲሞቱ፡ወንዶች፡በጬርቃቸው፡ ላይ፡ጥቁር፡ምልክት፡ሲያደርጉ፡ሴቶች፡ነጠላቸውን፡ፕከን፡ወደ፡አንገታቸው፡አድርገው፡ይለብሳሉ። ዋና፡ዋናዎች፡አለባበሶች፡በዚህ፡ዓይነት፡ይወሰናሉ።

ዝቅአርጋቸው፡ ኀይለ፡ ጊዮርጊስ

ማኅበር

ሕዝበ፡ ኢትዮጵያ፣ ክርስቲያን፣ ከጥንት፡ ሲያያዝ፡ ከመጡት፡ ልማዶች፡ ውስጥ፡ አንዱ፡ ማኅበር፡ ነው። መሠረታዊ፡ ዓላማውም፣ ሕዝቡ፡ በየጾታው፡ ተሰባስቦ፣ ለመላእክት፣ ለሰማዕታት፣ ለቅዱሳንና፡ ለጻድቃን፣ ለጌታና፡ ለእመቤታችን፡ መታሰቢያ፡ በሆኑ፡ ቀኖች፣ ድግስ፡ አዘጋጅቶ፡ በመንፈስ፡ እነዚሁኑ፡ ጻድቃን፡ የሚያስታውስበት፣ በሥጋው፡ እርሱው፡ ራሱ፡ የሚደሰትበት፣ አንድነት፡ የሚሰባሰብበት፡ ዝግጅት፡ ነው። በመንፈሳዊነቱ፣ እግዚአብሔርንና፡ ዕለቱ፡ ቀኑ፡ የሆነውን፡ ቅዱስ፡ ያስታውስበታል፤ ለነፍሱም፡ ይሆነው፡ ዘንድ፡ ለነ፡ ቢጠው፣ ለደካማው፣ ጧሪ፡ ቀባሪ፡ ለሌለው፣ ይመጸውታል። በሥጋዊነቱም፣ ሕዝቡ፡ በመካከሉ፡ አንድነትንና፡ ፍቅርን፣ መረዳዳትን፣ ያመለክትበታል።

ማኅበር፡ ሁለት፡ ዓይነት፡ አቀራረብ፡ አለው። ማኅበር፡ ራሱ፡ አንድ፡ ዓይነት፡ ዝግጅት፡ ሲሆን፣ ለመሰሉት፡ ዝግጅቶች፡ ሁሉ፡ ጠቅላላ፡ መጠሪያ፡ ነው። ሁለተኛው፡ ሰንበቴ፡ የሚባለው፡ ነው። ማኅበር፣ ከአሥራሁለት፡ የሚበልጡ፡ ሰዎች፡ ተሰባስበው፡ ማኅበር፡ ይጠጣሉ። ማኅበሩንም፡ የሚመሠርቱት፡ በአካባቢያቸው፡ ገለ፡ አዘውትረው፡ በሚሰሙት፡ ታቦት፡ ስም፡ ነው። ምክንያታቸው፡ የተለያየ፡ ይሆናል፤ አንዳንዶች፡ ሥለት፡ አቅርበው፡ ሥለታቸው፡ ስለተፈጸመላቸው፣ ውለታ፡ ለመመለስ፣ ቃል፡ ኪዳን፡ ለመጠበቅ፡ ያደርጉታል፤ አንዳንዶች፡ ደግሞ፣ በሕልማቸው፡ ማኅበር፡ እንዲጠጡ፡ ስለታዘዙ፡ የሚያደርጉት፡ ነገር፡ ነው፤ የቀሩትም፡ እንዲሁ፡ የወደዱትን፡ ታቦት፡ መርጠው፣ አንድም፣ አንድነታቸውን፡ ለማቀራረብ፡ ሲሉ፡ የሚያደርጉት፡ ነው። ወንዶቹም፡ የወንዱን፡ ታቦት፡ ተጠግተው፣ ሴቶቹም፡ የሴትን፡ ታቦት፡ ተጠግተው፡ በየፊናቸው፡ ማኅበር፡ ይጠጣሉ። ማኅበር፡ ከሚጠጣባቸው፡ በዓላት፡ ዋና፡ ዋናዎቹ፣ ሚካኤልና፡ ገብርኤል፤ ማርያም፣ ሥላሴና፡ መድኃኔዓለም፣ አቦና፡ ልደታ፡ ናቸው። ወንዶችና፡ ሴቶች፡ ተደባልቀው፡ ማኅበር፡ አይጠጡም። ሁሉም፡ በየፊናቸው፡ የፆታ፡ ተራ፡ ይገባሉ።

ለፅዋው፡ ሥነ፡ ሥርዓት፡ ዳቦ፡ የሚቀመጥበት፡ መሶብ፡ ወርቅና፣ ጠላ፡ የሚያዝበት፡ ገንቦ፡ ይገኛሉ። በየቤቱ፡ ማኅበር፡ ሲጠጣ፡ ውለው፣ ገለገምንቱ፡ በመሶብ፡ ወርቁ፡ ዳቦ፣ በገንቦው፡ ጠላ፡ ይዞ፡ ወደቤቱ፡ ይመለሳል፤ የሚቀጥለው፡ ድግስ፡ የርሱ፡ መሆኑ፡ ነው። ፅዋውን፡ የሚባርክ፡ ቄስ፡ ከየማኅበሩ፡ አይጠፋም፤ አለዚያ፡ ነገሩ፡ ቡሩክ፡ አይሆንም። ድግሱ፡ በየወሩ፡ ነው። የድግሱን፡ መነሻት፡ የሚከታተል፡ ጊዜው፡ እንዳይተጓጎል፡ የሚያስታውስ፣ በረከቱ፡ እንዳይቋረጥ፡ የሚያሳስብ፣ ከማኅበርተኞች፡ አንዱ፡ ሙሴ፡ ሆኖ፡ ይሾማል። በየማኅበሩ፣ ማኅበርተኞች፡ የሩቁ፡ በበቅሎ፣ የቅርቡ፡ በፈረስ፡ ሁነው፣ ሁሉም፡ እንደየዐቅሙ፡ ሆኖ፡ ዋንጫውን፡ ይዞ፡ ይሰበሰባል። ባለተራው፡ ድግሱን፡ አሳምሮ፡ ሽር፡ ጉድ፡ እያለ፡ ያሳልፋል፤ ብሉልኝ፡ በማርያም፣ ጠጡልኝ፡ በጊዮርጊስ፡ እያለ፡ ይጋብዛል። አልፎ፡ አልፎ፣ ማኅበሩን፡ ጠብቀው፡ ከደጅ፡ የተደረደሩትን፡ ደሆችና፡ ድውያን፡ ይመጸውታል። መነሾው፡ መንፈሳዊ፡ ነገር፡ ቢሆንም፣ አብዝቶ፡ መብላትና፡ ሞቅ፡ እስኪል፡ መጠጣት፡ እንግዳ፡ ነገር፡ አይደለም። አዝማሪም፡

ወሬ፡ ጠይቆ፡ ከተፍ፡ ይላል። ዓለማዊው፡ ነገር፡ ይደላል። የዕለቱም፡ በዓል፡ ለሁሉ፡ እየተደጋገመ፡ ይነሣል። እንጂ፡ ግን፡ ትርጉሙ፡ በዛምቅታ፡ ነይል ባይረሳ፡ አይቀርም። በእንዲህ፡ ዓይነት፤ የዕለት፡ ጉዳይ፡ ተፈጽሞ፤ አረጋዊው፡ ቄስ፡ አኅርተ፤ ሙሴው፡ ባለሰሞኖችን፡ ጠርቶ፡ ቃል፡ አስገብቶ፤ ዕቃውን፡ አስረክቦ፤ ቢያበቃ፤ በዚህ፡ ይፈጸማል። ባለሰሞኖች፡ እገረውት፡ በመጡት፡ ታጀቦ፤ ሜዳ፡ አበርቶ፤ መሶብ፡ ወርቁን፡ ከገንቦው፡ ጋር፡ ይዞ፡ ወደቤት፡ ይሄዳል። እስከዛሬ፡ ወር፡ ሌላ፡ ይመጣስ፡ የለበትም። የቆርባ፡ ነረባት፤ በየበዓቱ፡ እየመጣ፡ ጠበል፡ ይቀምሳል። ያመቸው፡ ማኅበርተኛ፡ ቤቱን፡ ይገባል። የቀረ፡ ከዚያው፡ እድር፡ ማግሠቱን፡ ይጓዛል።

ሰንበቴ፤ ዓላማው፡ እንደ፡ ሆነ፡ ሁሉ፡ ዝግጅቴ፡ ከማኅበር፡ የተለየ፡ ነው። ከቤት፡ የተዘጋጀው፡ ምግብም፡ ሆነ፡ መጠጥ፡ በገፍ፡ ወደቤተ፡ ክርስቲያን፡ ሄዶ፡ ከቅርቡ፡ ባሉት፡ ምእመናንና፡ የመቃብር፡ ቤት፡ ሰዎች፡ ይተዳላል። የሰንበቴውም፡ ማኅበርተኞች፡ ከዚያው፡ ይገኛሉ። በመሠረቱ፡ ድግሱ፡ ለነፍስ፡ መታወሻ፡ ይሆን፡ ዘንድ፡ ጧሪ፡ ቀባሪ፡ ለሌለው፡ ደሀ፡ ነው፡ የሚደገሰው። እንደማኅበር፡ ሁሉ፡ ዘፈንና፡ ጭፈራ፡ የለም። ዘመድም፡ በሰፊው፡ አይጋበዝም። ሰንበቴ፡ በየሳምንቱ፡ የሚሆን፡ ነገር፡ ነው፤ ዓለማዊነቱንም፡ ትቶ፡ ወደመንፈሳዊነት፡ ያዘነበለ፡ ነው። መንፈሳዊ፡ ዓላማው፡ ያመዝን፡ እንጂ፤ ከዚያች፡ ከትንሽ፡ ድግስ፡ ተቆንጥሮ፡ ለቤትና፡ ለጎረቤት፡ ያህል፡ መቅረቱ፡ መቻም፡ ጨርሶ፡ ነውር፡ አይደለም። ማኅበርና፡ ሰንበቴ፡ መለያየታቸው፤ ማኅበር፤ በዓላት፡ ምንጊዜት፡ ቢሆንም፤ ዓለማዊው፡ ይበልጣው፤ ካዘንበሉ፡ ይታያል፤ መንፈሳዊው፡ ጉዳይ፡ በሰንበቴ፡ ጎልቶ፡ ያለ፡ ጣጣ፡ ነው።

ዘር፡ ዘር፡ ሁለቱም፡ ሕዝባዊ፡ በሰው፡ እግዚአብሔርም፡ ሆነ፡ በወንድማማችነት፡ ማቀራረባቸው፤ መንፈሳዊ፡ ወይም፡ ሥጋዊ፡ ተብሎ፡ በማይለይ፤ መንገድ፤ በምእመናን፡ ዘንድ፡ የሚከበርና፡ የሚወደድ፡ ትልቅ፡ ዓላማ፡ ነው።

ዘላለም፡ ቀቀዶ፡

ዕቁብ

በሀገራችን፡ ውስጥ፡ ካሉት፡ የሕዝብ፡ ማኅበሮች፡ አንዱ፡ ዕቁብ፡ ነው። ማኅበሩን፡ የሚያቋቁሙት፡ በኑሮ፡ ደረጃቸው፡ የሚመጣጠኑ፡ ሰዎች፡ በኅብረት፡ ሆነው፡ ነው። እንደሌሎቹ፡ ማኅበሮች፡ ሁሉ፡ ዕቁብም፡ የመተዳደሪያ፡ ሕግና፡ ሥርዓት፡ አለው። የተወሰኑትንም፡ ሕግና፡ ሥርዓቶች፡ የሚተላለፉ፡ ዕቁብተኞች፡ ቢኖሩ፡ በማኅበሩ፡ ሕግ፡ መሠረት፡ የመቀጫ፡ ገንዘብ፡ እንዲከፍሉ፡ ይደረጋል። ዕቁቡን፡ የሚጀምሩት፡ የተወሰኑ፡ ሰዎች፡ ናቸው። ማኅበረተኞች፡ በደንብ፡ ከታወቁ፡ በኋላ፡ ዕቁብ፡ ሰብሳቢው፤ ዳኛና፡ ፀሐፊው፡ በድምፅ፡ ብልጫ፡ ይመረጣሉ። ዕቁብተኛ፡ ለመሆን፡ ፆታና፡ ነገድ፡ የሚያስጠይቅ፡ ባይሆንም፡ የማኅበረተኞቹ፡ የኑሮ፡ ደረጃና፡ የገቢ፡ ተመጣጣኝነት፡ ይጠናል። የዕቁብ፡ ሕግጋትና፡ የገንዘብ፡ መክፈያው፡ ጊዜ፡ እንዳካባቢውና፡ እንደ፡ ዕቁብተኞቹ፡ ደረጃ፡ ይወሰናል።

ዕቁብን፡ በዕቁብተኞች፡ የኑሮ፡ ደረጃ፡ ስንመለከተው፡ በሦስት፡ ይከፈላል። እነርሱም፤ የነጋዴዎች፡ ዕቁብ፤ የሠራተኞች፡ ዕቁብ፤ የመንደረተኞች፡ ዕቁብ፡ ናቸው። የነጋዴዎች፡ ዕቁብ፡ የሚባለው፡ በከተማው፡ ውስጥ፡ የሚገኙ፡ የማያቋርጥ፡ የገቢ፡ ምንጭ፡ ያላቸው፡ ነጋዴዎችና፡ መሰሎቻቸው፡ የሚያቋቁሙት፡ ነው። ይህ፡ ዓይነቱ፡ የተሻለ፡ ድርጅት፡ አለው፤ አከፋፈሉም፡ በሳምንት፡ ይወሰናል። የገንዘቡ፡ ልክ፡ ከመቶ፡ እስከ፡ አምስት፡ መቶ፡ ብር፡ ይደርሳል።

የሠራተኞች፡ ዕቁብ፡ የሚባለው፡ በአንድ፡ መሥሪያ፡ ቤት፡ ውስጥ፡ የሚሠሩ፡ ሠራተኞች፡ በአንድ፡ ላይ፡ ሆነው፡ የሚያቋቁሙት፡ ነው። ይህ፡ ዕቁብ፡ እንደነጋዴዎች፡ ዕቁብ፡ የተሟላና፡ የደረጃ፡ አይደለም፤ ስላልሆነም፡ ዕቁቡ፡ የሚጣልበት፡ የተወሰነ፡ ቦታ፡ የለውም። ደው፡ በየወሩ፡ ደሞዝ፡ ሲወጣ፡ ከመካከላቸው፡ የመረጧቸው፡ ዳኛና፡ ገንዘብ፡ ሰብሳቢ፡ ቀኑን፡ ጠብቀው፡ የክፍያውን፡ ደንብ፡ ያስከብራሉ። የገንዘቡ፡ መጠን፡ ከሀያ፡ እስከ፡ ሃምሳ፡ ብር፡ ይደርሳል። በዚህም፡ ላይ፡ አልፎ፡ አልፎ፡ ጭቅጭቅና፡ ንትርክ፡ አይታጣበትም።

የመንደረተኞች፡ ዕቁብ፡ በአንድ፡ መንደር፡ በሚኖሩ፤ መደበኛ፡ ሥራ፡ ወይም፡ የገቢ፡ ምንጭ፡ በሌላቸው፤ ሰናና፡ ሰንበቴ፡ በሚጠጡ፡ ሰዎች፡ የሚደረግ፡ ነው። በዚህ፡ ክፍል፡ የሚገኙት፡ ሴቶች፤ ሴትና፡ አዳሪዎች፤ ዝቅተኛ፡ ሥራ፡ ያላቸው፡ ባለሙያዎች (ሙያተኞች)፡ ናቸው። ዕቁብ፡ የሚጣለው፡ በሳምንት፡ ወይም፡ በአሥራ፡ አምስት፡ ቀን፡ ነው። ለስብሰባም፡ የተወሰነ፡ ቦታ፡ የላቸውም። ከሁለቱ፡ የዕቁብ፡ ክፍሎች፡ ይልቅ፡ በዚህ፡ ክፍል፡ ንትርክ፡ ይበዛል፤ ምክንያቱም፡ የተወሰነ፡ ገቢ፤ የተወሰነ፡ ሕግና፤ ሥርዓት፡ የተመደበ፡ ዳኛ፡ ስለሌለ፡ ነው።

በዚህም፡ ምክንያት፡ ዕቁቡ፡ ዕድሜ፡ የለውም።

ዕቁብ፡ ሥራውን፡ ጀመረ፡ የሚባለው፡ ዕቁብተኞች፡ በሙሉ፡ በሰበሰበው፡ ሥፍራ፡ ተገኝተው፡ የተወሰነውን፡ ገንዘብ፡ ሲከፍሉ፡ ነው። ገንዘቡ፡ ከተሰበሰበ፡ በኋላ፡ የመጀመርያዎቹ፡ ዕጣዎች፡ ብዙውን፡ ጊዜ፡ ለዳኛው፡ ቀጥሎም፡ ለፀሐፊው፡ ይሄዳሉ። ከዚያ፡ በኋላ፡ ዕጣው፡ እንደወጣ፡ በየተራ፡ ለዕቁብተኞች፡ ይደርሳል። ዕቁብተኞች፡ ገንዘቡን፡ በሚከፍሉበት፡ ጊዜ፡ መጠጥ፡ በነፃ፡ እንዲጠጡ፡ ይደረጋል። ዕጣ፡ የሚደርሰው፡ ሰው፡ የተወሰነ፡ ገንዘብ፡ ለማኅበሩ፡ ይከፍላል፤ የፊንጥርም፡ ተብሎ፡ ማኅበርተኞቹን፡ መጠጥ፡ ይጋብዛል። ይህ፡ በራሱ፡ ፍላጎት፡ እንጂ፡ በግዴታ፡ የሚደረግ፡ አይደለም። እያንዳንዱ፡ ዕቁብተኛ፡ ከድርሻው፡ የሚከፍለው፡ ገንዘብ፡ የማኅበሩ፡ ኃብት፡ ሆኖ፡ በዳኛው፡ እጅ፡ ይቀመጣል። ዕጣ፡ የደረሰው፡ ዕቁብተኛ፡ ገንዘቡን፡ ሊወስድ፡ ወይም፡ በዕቁብተኞች፡ ፊት፡ ገንዘቡን፡ በአስቸኳይ፡ እፈልጋለሁ፡ ለሚል፡ ዕጣ፡ ላልደረሰው፡ ሰው፡ ሊሸጥ፡ ይችላል። የተለመደው፡ አድራጎት፡ ይህ፡ ቢሆንም፡ ባንዳንድ፡ ሥፍራዎች፡ ዕጣውን፡ መውሰጃ፡ ወይም፡ መሸጫ፡ ቀን፡ በማኅበሩ፡ ይወሰናል። ዕጣ፡ በመሸጥና፡ በመግዛት፡ ጊዜ፡ ማኅበሩ፡ የማዋዋል፡ እንጂ፡ የማስገደድ፡ ሥልጣን፡ የለውም። ዕጣ፡ የወጣለት፡ ሰው፡ ገንዘቡን፡ ሊወስድ፡ የሚችለው፡ ከዕቁብተኞች፡ መሀል፡ ሁለት፡ ወይም፡ ሦስት፡ ዋሶች፡ ሲያቀርብ፡ ነው። አለዚያ፡ የመጨረሻውን፡ ዕጣ፡ ይወስዳል።

ዕቁብተኛ፡ መሆን፡ ብዙ፡ ጥቅም፡ ቢያስገኝም፡ አንዳንዴ፡ ብዙ፡ ጭቅጭቅ፡ አለበት። አንዳንዱ፡ ዕቁብተኛ፡ ዕቁብ፡ ሲጥል፡ ቆይቶ፡ ያቋርጣል፤ ሌላው፡ ደግሞ፡ ዕጣውን፡ ካገኘ፡ በኋላ፡ ይጠፋል። ዕጣ፡ የሚያቋርጠው፡ እንደምንም፡ ሲከፈለለት፡ ገንዘቡን፡ ካገኘ፡ በኋላ፡ የሚጠፋው፡ በክስ፡ ይያዛል፤ ዋሶቹ፡ እሱ፡ እስኪገኝ፡ ተያዥ፡ ይሆናሉ።

ማንኛውም፡ ዕቁብ፡ የሚያበቃው፡ ዕቁብተኞች፡ በሙሉ፡ አንዳንድ፡ ዕጣ፡ እንደ ደረሳቸው፡ ነው፤ በሁለት፡ ዕጣ፡ የገባም፡ እንዳለ፡ ሁለቴ፡ ይደርሰዋል። ዕቁቡ፡ ሲፈጸም፡ ከየዕቁብተኛው፡ ተወስዶ፡ ተቀምጦ፡ በሆነው፡ የማኅበሩ፡ ገንዘብ፤ ቢያስፈልግም፡ መቋጫ፡ ተደርጎ፡ ግብዣ፡ ይደረጋል። ከዚያ፡ ኋላ፡ ወይ፡ ይቀጥላሉ፤ ወይም፡ ያቆማሉ።

ዕቁብ፡ በአንድ፡ አካባቢ፡ ውስጥ፡ ሆነው፡ በሐሳብ፡ በሥራ፡ በነገድና፡ በሃይማኖት፡ የተለያዩ፡ ሰዎችን፡ ያገናኛል። ድንገተኛ፡ የገንዘብ፡ ችግር፡ የደረሰበትን፡ ሰው፡ ይረዳል። የገንዘብ፡ ጥቅም፡ ላላወቁ፡ የሀገር፡ ሰዎች፡ ጥሪት፡ ማጠራቀሚያ፡

ይሆናቸዋል። ገንዘባቸውን፡ በማይሆን፡ ነገር፡ የሚያጠፉ፡ ይቀጣሉ። እንዲህ፡ እንዲህ፡ ያሉ፡ ብዙ፡ ጥቅሞች፡ ይገኙበታል። የዕቁብም፡ ጥቅም፡ ሕዝቡ፡ እየገባው፡ ስለሄደ፡ በየከተማውና፡ በየመንደሩ፡ ተስፋፍቷል።

ወርቁ ደገፉ፡

ዕድር

ዕድር፡ ከመጣበትና፡ የተጀመረበትም፡ ጊዜ፡ በግልጽ፡ አይታወቅም። መቼም፡ ተጀመረ፡ የትም፣ የዕድር፡ ዓላማው፡ ለአንድ፡ ቀበሌ ሕዝብ፡ ኅብረትን፡ ፈጥሮ፣ የርስ፡በርስ፡ ወንድማማችነትን፡ በማጠንከር፣ ጠቅላላ፡ የኑሮ፡ ሰላን ችግር፡ ማቃለል፡ነው።

የችግሩ፡ ዓይነት፡ በርካታ ያለ፡ቢሆንም፣ አብዛኛውን፡ ጊዜ፡ ሞትን፡ የመሰለ፡ ድንገተኛ፡ አደጋ፡ በአንድ፡ቤተ፡ሰብ፡በደረሰ፡ጊዜ፣ የዕድር፡ጥቅም፡ ጎልቶ፡ይታያል። ዕድርተኛ፡ የሆኑ፡ ሁሉ፡ ዘመድ፣ ልጅ፣ አሽከር፣ ገረድ፡ሲሞትበት፣ ተሰባስቦ፡ ማልቀሱና፡ ማቅበሩ፡ የማኅበሩ፡ መሠረታዊ፡ግዴታ፡ ነው። የእርዳታው ዓይነት፡ እንደየሀገሩ፡ ዝምድና፣ ቅርብና፡ሩቅነት፣ የተለያየ፡ ቢሆንም፣ መቃብር፡ መቆፈር፣ ድንኳን፡ መትከል፣ እንጉ፡ማድረቂያ፡ ንፍር፡ መቀቀል፣ የማይደፉሩ፡ ድርጊቶች፡ናቸው። በማኅበርተኞነት፡ የሚከፈለው፡ ገንዘብ፡ ለሬሣ፡ ሣጥን፡ መግዣ፣ ለከፈን፣ ይህንንም፡ ለመሳሰሉት፡ ነገሮች፡ ይውላል። ይህ፡ መደበኛ፡ ደንብ፡ ቢሆን፣ ከዚሁ፡ በላይ፡ የተለየ፡ ሥነ፡ሥርዓት፡ ለማድረግ፡ የዕድርተኞችን፡ የጉዳይ፡ ደረጃ፡ ይጠይቃል፣ የማኅበሩንም፡ ልዩ፡ ድርጅት፡ ይመለከታል። ሁሉም፡ ሆኖ፣ ዋና፡ ዓላማው፣ በደኅና፡ ቀን፡ ያጠራቀሙት፡ ገንዘብ፡ እንዲህ፡ባለው፡ ጊዜ፡ ስለሚቸግር፣ ለዚሁ፡ ለዕድር፡ በየጊዜው፡ የሚደረገው፡ መዋጮ፡ እንደተቀመጠ፡ ሆኖ፡ በሰዓቱ፡ ያገለግል፡ ዘንድ፡ነው። ሬሣ፡ ከቤትም፡ ወጣ፣ መርዶ፡ መጣ፣ በሁለቱም፡ ጊዜ፡ ኀዘንተኛው፡ በዕድርተኝነቱ፡ የሰው፡ አስተዛዛኝ፡ የገንዘብና፡ የጉልበት፡ እርዳታ፡ ያገኛል፣ ስለሆነም፡ ዕድርተኛ፡ ከመሆን፡ ወደኋላ፡ የሚያፈገፍግ፡ የለም።

ሞት፡ በመጣ፡ ጊዜ፡ የሚያገኘው፡ እርዳታ፡ እየለ፡ ያለ፡ ቢሆንም፣ ሰው፡ በቁሙ፡ እያለ፡ ኀይለኛ፡ ችግር፡ ሲደርስበት፡ ከዕድሩ፡ ጋር፡ ተመጣጣኝ፡ የሆነ፡ የገንዘብ፡ እርዳታ፣ ባይሆን፡ በብድር፡ መልክ፡ ያገኛል። ቤቱ፡ ሲቃጠል፡ ሲዘረፍ፣ ያለምክንያት፡ ከሥራው፡ ተሰናብቶ፡ ለረዥሙ፡ የጉሮሮውን፡ ችግር፡ መቋቋም፡ ሲያዳግተው፣ ባልሆነ፡ ነገር፡ ተከሶ፡ ፍርድ፡ቤት፡ መቅረብ፡ ሲደርስበት፡ ጠበቃ፡ እንዲገዛ፡ይህን፡ ለመሳሰለው፡ እክል፡ ሁሉ፡ ዕድሩ፡ አለኝታ፡ ይሆነዋል። ከላይ፡ እንደተጠቀሰው፡ የእርዳታው፡ ዓይነት፡ በዕድሩ፡ ድርጅት፣ በገቢው፡ መጠን፡ ይወሰናል። ማኅበር፡ ያለበት፣ ሠርግ፡ የሚደግስ፣ ጉዳይ፡ የገጠመው፡ ቢሆንም፡ መጠነኛ፡ ገንዘብ፡ በመዋጮም፡ ሆነ፡ በብድር፡ መልክ፡ ያገኛል፣ የጉልበትና፡ የዕቃ፡ እርዳታ፡ ይደረግለታል።

ዕድር፡ ከመጀመሪያ፡ ጊዜ፡ ሲቋቋም፣ ቋሚ፡ ዳኛና፡ ፀሐፊ፡ በደንቡ፡ እስኪመረጥ፡ ድረስ፡ ጥቂት፡ሰዎች፡ ተሰብስበው፡ ለዕድሩ፡ መተዳደሪያ፡ሕግ፡ አውጥተው፣ የዕድሩን፡ ልዩ፡ ዓላማ፡ በውሳኔ፡ መልክ፡ ቆሬው፡ ለቀበሌው፡ሕዝብ፡ ወይም፡ ማኅበርተኛ፡ መሆን፡ ለሚፈልግ፡ ሁሉ፡ ያቀርባሉ። ደንብና፡ ድንጋጌ፡ ቀን፡ ለሆነ፡ አስተዳደር፡ መጠቀሙ፡ ግልጽ፡ ቢሆንም፣ ጠለቅ፡ አርጎ፡ ላየው፡ በፈቃደኛነት፡ በሕሊና፡ አሳሳቢነት፡ መረዳዳትን፡ የማኅበሩ፡ መሰረት፡ አድርጎ፡ ይመለከታል። የጎደለው፡ ታክሎ፡ የተንዛዛው፡ ቀልጠፍ፡ ብሎ፣ የማያስፈልገው፡ ተሠርዞ፣ ከተስተካከለ፡ በኋላ፡ ሕጉ፡ ይጸናል፣ የወደደ፡ ይመዘገባል፣ በዚህ፡

ዓይነት፡ ማኅበሩ፡ ይቋቋማል። በሚቀጥለው፡ ሕግ፡ የስብሰባውን፡ ጊዜ፡ የማኅበርተኞችን፡ መዋጮ፡ የሬሣ፡ የመርዶ፡ መዋጮ፡ መቀጮ፡ ያለታዘዘ፡ ሁሉ፡ መውጣት፡ እንደሌለበት፡ ይህን፡ የመሰለውን፡ ሁሉ፡ ይገልጻል።

ማንኛውም፡ ዕድር፡ ሲቋቋም፡ መገኘት፡ ያለባቸው፡ መደበኛ፡ ዕቃዎች፡ እሉ፤ እነሱም፡ ድንኳን፡ መቀመጫ፡ ጠረጴዛ፡ ኩባያ፡ ሣህንና፡ ስኒ፡ ብርጭቆ፡ እንስራ፡ ድስት፡ ናቸው። በሞት፡ ጊዜ፡ በጣም፡ የሚያስፈልጉ፡ ዕቃዎች፡ በመሆናቸው፡ ከሁሉ፡ በፊት፡ ተቀዳሚነትን፡ ያገኛሉ። ስለዚህም፡ ምናልባት፡ ማኅበርተኛ፡ በሚሆንበት፡ ጊዜ፡ አንድ፡ ሰው፡ በርከት፡ ያለ፡ ገንዘብ፡ መክፈል፡ ይገባው፡ ይሆናል።

ዕድሩን፡ የሚያስተዳድሩት፡ ሰዎች፡ የሚመረጡት፡ በሕዝቡ፡ ነው። ገበሬ፡ ሰው፡ በባህሉ፡ መሠረት፡ እረጋውያንን፡ ስለሚያከብር፡ ምርቃታቸውን፡ የቀጡ፡ ነበሩ፡ ሀገር፡ ያወቃቸውን፡ ሽማግሌዎች፡ ይመርጣል። በሽምግልና፡ ላይ፡ ትምህርት፡ መልካም፡ ጠባይ፡ በሥራው፡ ትጋት፡ ያለው፡ ሰው፡ ቀዳሚነትን፡ ያገኛል። ዳኛው፡ ሥርዐተ፡ ዕድሩን፡ ማስፈጸም፡ ግዳጁ፡ ነው። ጸሐፊው፡ ገቢና፡ ወጪውን፡ መቆጣጠር፡ የስብሰባውን፡ ጊዜና፡ ሰዓት፡ ማስታወቅ፡ የዕድሩን፡ ጉዳይ፡ በጽሑፍ፡ ማስፈርና፡ ማስታወቅ፡ አለበት። ገንዘብ፡ ያዡ፡ የዳኛውንም፡ ሆነ፡ የጸሐፊውን፡ ትእዛዝ፡ እየጠበቀ፡ ወጪ፡ ሲኖር፡ ማውጣት፡ ገቢ፡ መቀበልና፡ ማስቀመጥ፡ ዋና፡ ግብሩ፡ ነው። የዕቃ፡ ቤቱም፡ በዕቃው፡ በኩል፡ ያለውን፡ ጣጣ፡ ያቀናብራል። ከሹማምንቱ፡ በታች፡ የገንዘብ፡ አቅማቸው፡ ማኅበርተኞች፡ መሆን፡ የማይፈቅድላቸው፡ ሰዎች፡ መቃብር፡ በመቆፈር፡ ዕቃ፡ በማመላለስ፡ ድንኳን፡ በመትከል፡ ሰው፡ በሞተ፡ ቁጥር፡ ጥሩምባ፡ እየነፉ፡ ለቀባሪው፡ ሕዝብ፡ በመንገር፡ የጉልበት፡ እርዳታ፡ የሚሰጡ፡ እሉ፤ ለጉልበታቸው፡ ዋጋ፡ ማኅበርተኛነትን፡ ይቀበላሉ።

ማኅበርተኛ፡ የሆነ፡ ሁሉ፡ በምንም፡ ምክንያት፡ ከለቅሶ፡ ከቀብር፡ ከስብሰባ፡ ቢቀር፡ ተገቢውን፡ መቀጮ፡ ይከፍላል። ከቅጣት፡ ለመዳን፡ የፈለገ፡ ምክንያቱን፡ ዘርዝሮ፡ በሠፈሩው፡ ሰው፡ ተገኝቶ፡ መሄድ፡ አለበት።

ዕድር፡ አብዛኛውን፡ ጊዜ፡ በሁለት፡ ዓይነት፡ መንገድ፡ ይቋቋማል። አንደኛ፡ በአንድ፡ ሠፈር፡ የሚኖሩ፡ ጧት፡ ማታ፡ ለመገናኘት፡ የሚችሉ፡ ለስብሰባ፡ ስለማይቸገሩ፡ ዕድር፡ ይጀምራሉ። ሁለተኛ፡ ደግሞ፡ በሠፈር፡ ተለይተው፡ በሥራ፡ ቦታ፡ የሚያገናኟቸው፡ ሰዎች፡ እንደዚሁ፡ ዕድር፡ ይመሠርታሉ። ዋናው፡ መሠረቱ፡ የዘወትር፡ መገናኘትና፡ መግባባት፡ ነው።

አርባ፡ ሰማኒያ፡ መንፈቅ፡ ወይም፡ ሙት፡ ዓመት፡ ሲከበር፡ ዕድርተኞች፡ እንዲሳተፉ፡ ይጠየቃሉ። ሥራ፡ ለመሥራት፡ የቀብር፡ ጊዜ፡ ያለውን፡ ያህል፡ ግዴታ፡ የለባቸውም። ባለ፡ ኀዘኑ፡ የዕድሩን፡ ዕቃ፡ ሁሉ፡ በነፃ፡ ያገኛል። በዚህ፡ ጊዜ፡ ማኅበርተኛ፡ የሆነ፡ ሁሉ፡ የሚከፍለው፡ በጣም፡ አነስተኛ፡ ገንዘብ፡ አለ፤ ~~[illegible]~~ ከማኅበሩ፡ ውጪ፡ የሆነ፡ የሠፈር፡ ሰው፡ በማኅበርተኞች፡ አማካይነት፡ ቀለል፡ ባለ፡ ዋጋ፡ የዕድሩን፡ ዕቃ፡ መከራየት፡ ይችላል።

መሠረታዊ፡ ዓላማው፡ በቀጥታ፡ ከየማኅበርተኛው፡ ችግር፡ ጋር፡ የተያያዘ፡ ቢሆንም፡ በድርጅታቸው፡ ጠንከር፡ ያሉ፡ ዕድሮች፡ ለጠቅላላ፡ ኅብረ፡ ሰብ፡

፫

ብዙ፡ ብዙ፡ ነገሮችን፡ ይፈጽማሉ። ከኅብረ፡ሰቡ ጋር፡ በመተባበር፡ መንግሥት፡ ያቅደለባቸው፡ ነገር፡ በዩር፡ እቤተታ፡ ያቀርባል። መንገድ፡ በሌለበት፡ መንገድ፤ ክሊኒክ፡ በሌለበት፡ ክሊኒክ፤ ትምህርት፡ ቤት፡ ባነሰበት፡ ትምህርት፡ ቤት፡ በማሠራት፤ ጉዳዩ፡ ከሚመለከተው፡ መሥሪያ፡ ቤት፡ ጋር፡ በመተባበር፡ አስፈላጊ፡ የመሰላቸውን፡ ዕቅዶቻቸው፡ እንደፈቀደ፡ ይሠራሉ። የኅብረ፡ሰቡ፡ አንዱ፡ ክፍል፡ በውኃ፡ መገኘት፤ በጎርፍ፤ በእሳት፡ ቃጠሎ፤ በአውሎ፡ ንፋስ፤ በመሬት፡ መንቀጥቀጥ፡ ቢጎዳ፡ እርዳታ፡ አይነፍጉትም። የጸና፡ የፖሊስ፡ ኃይል፡ በሌለበት፡ ፖሊስ፡ ሆነው፤ ፍርድ፡ ቤት፡ በሌለበት፡ አደባባይ፡ ወጥተው፡ ሸንጎ፡ ይዘው፡ ፀጥታ፡ ያስከብራሉ፤ ያጠፋን፡ ይቀጣሉ፤ የተበደለን፡ ያስክሳሉ፤ የተጣላን፡ ያስታርቃሉ።

ዕድር፡ እያሉ፡ ነገሮችን፡ ማከናወኑ፡ በቻለም፡ አሁን፡ ኢትዮጵያ፡ ባለችበት፡ ሁኔታና፡ ሕዝቡ፡ ከአንድ፡ ቀበሌ፡ በመውጣት፡ በሚያደርገው፡ መጓጓት፡ መሠረት፤ ለሕዝቡ፡ ቅርብ፡ ነው፤ ለይህው፡ አለኝታ። ከአንበቶና፡ ነፀቀም፡ ድርጅት፡ ያለ፡ በመሆኑ፡ ዘላቂነት፡ አለው። የተሻለ፡ ነገር፡ እስኪመጣ፡ ዕድር፡ መልካም፡ ድርጅት፡ ነው።

ጥበበ፡ ሥላሴ፡ ደሬ፡

ደቦ

የማኅበራዊ፡ ኑሮ፤ ሥርዓት፤ እምነት፤ ደንብና፡ ድንጋጌ፤ ካንዱ፡ ትውልድ፡ ወደሌላው፡ የሚተላለፉበት፡ ብዙ፡ መንገድ፡ አለ። ከነዚህም፡ አንዱ፡ ተረትና፡ ምሳሌ፡ ነው። ከብዙዎቹ፡ ተረቶች፡ አንዱ፤ "አንድ፡ እጅ፡ አያጨበጭብ፤" የሚለው፡ ነው። የዚህ፡ ተረት፡ ትርጉም፤ ሰው፡ እርስ፡ በርሱ፡ ካልተጋገዘ፡ በስተቀር፡ እየቀሉ፡ የኑሮ፡ ግዴታን፡ ለሚሟላት፡ አይችልም፡ ማለት፡ ነው። ይህን፡ የኑሮ፡ ድንጋጌ፡ መሠረት፡ በማድረግ፡ በገጠር፡ የሚኖሩ፡ ገበሬዎች፡ ባዝመራና፡ በመከር፡ ጊዜ፡ ተባብረው፡ በየተራ፡ የያንዳንዳቸውን፡ ሰብል፡ ያርማሉ፤ ይጐለጉላሉ፤ ያጭዳሉ፤ ይወቃሉ፤ በሌላም፡ መንገድ፡ ይወናፈላሉ። ይህንንም፡ የኅብረትና፡ የአንድነት፡ ሥራ፡ ደቦ፡ ብለው፡ ይጠሩታል። የእርዳታውም፡ መልክ፡ በእርሻ፡ ብቻ፡ ሳይወሰን፤ ቤት፡ ሥራን፡ በመሰሉ፡ ግብሮችም፡ ይገኛል። እንዲህ፡ ያለው፡ የደቦ፡ ትርጉም፡ በጸሐፊው፡ የትውልድ፡ ሠፈሩ፤ በምሥራቅ፡ ሸዋ፡ ተሰሚነትን፡ ያገኛል።

በደቦ፡ የሚከናወኑት፤ የተለመዱ፡ የዚህ፡ ክፍለ፡ ሀገር፡ ሥራዎች፤ እርሻ፤ አረም፤ አጨዳ፤ ውቂያ፤ የቤት፡ ሥራ፤ አጥር፡ ማጠርና፤ እንዲሁም፡ በሴቶች፡ በኩል፡ ፈትል፤ ይህን፡ የመሳሰሉትም፡ ናቸው። የደቦ፡ አስፈላጊነቱ፡ በጣም፡ ከፍ፡ ያለ፡ ነው።

ብርቱው፡ ገበሬ፡ ሰፊ፡ እርሻውን፡ አርሶ፤ ዘርቶ፡ አብቅሎ፡ በመከር፡ ጊዜ፡ አዝመራውን፡ ለመሰብሰብ፡ ብቻውን፡ የሚያደርገው፡ ጥረት፡ በቂ፡ አይደለም። ብቻየን፡ ልሥራው፡ ቢል፡ እህሉን፡ ሰብስቦ፡ ከመጨረሱ፡ በፊት፡ ወቅቱ፡ ያልፋል፤ እህሉም፡ ይበላሻል። እርዳታ፡ ይፈልጋል። ይህን፡ እርዳታ፡ በገንዘብ፡ ለመግዛት፡ ዐቅም፡ ያንሰዋል፤ ስለሆነም፡ በጥሬ፡ ገንዘብ፡ ቦታ፡ ወንፈል፡ በማድረግ፡ ተገቢውን፡ ደቦ፡ ይደግሳል። ወንፈል፡ ማለት፡ ብድር፡ ወይም፡ አፀፋ፡ ማለት፡ ነው። ይህም፡ ብድር፡ የሚከፈል፡ በጉልበት፡ እንጂ፡ በገንዘብ፡ አይደለም።

ደቦ፡ የሚለመነው፡ ለልዩ፡ ልዩ፡ ሥራ፡ መሆኑን፡ ቀደም፡ ብለን፡ ጠቅሰናል። እንደሚገባኑም፡ ዓይነት፡ የደቦው፡ ድግስ፡ ይለያያል። ለአዝመራ፤ ~~ዋጪድ~~ ካረም፡ በስተቀር፤ ድግሱ፡ አንድ፡ ዓይነት፡ ነው። ይኸውም፡ ጠላና፡ እንጀራ፡ ከወጥ፡ ጋር፡ ነው። ባረም፤ ለቤት፡ ሥራ፤ ባጥርና፡ ለፈትል፡ ድግሱ፡ በጠላና፡ በዳቦ፡ ይወሰናል።

ስለድግሱ፡ ካነሳን፡ ዘንድ፡ ገን፡ ብለን፡ በመጠኑ፡ መዘርዘር፡ አይከፋም። የገጠር፡ ኑሮ፡ ብቸኝነት፡ ስለሚያጠቃው፤ የቅርብ፡ ጎረቤት፡ አለመኖር፡ አንዳንዴ፡ በድግሱ፡ ጊዜ፡ ሴቶችን፡ ብዙ፡ ያስቸግራቸዋል። ይሁን፡ እንጂ፡ ሴቶችም፡ ይህንን፡ ችግራቸውን፡ የሚወጡበት፡ ልዩ፡ ልዩ፡ ዘዴ፡ አላቸው። ጠላ፡ የመጥመቅ፡ ግብር፡

ከመቶ፡ ዘጠናው፡ እጅ፡ ለባለቤቷ፡ ይደርሳታል። የውሀ፡ መሙሊያው፡ ዕለት፡ ጎረቤት፡ የሆኑ፡ ወንፊለተኞች(?)(ወንፊለኞች)፡ ውኃ፡ ይወርዱላታል። ውኃ፡ ወራጆች፡ በርካት፡ ያሉት፡ ካረዶች፡ እንደሆኑ፡ እንሥራውን፡ በአንገት፡ ለካባቻው፡ ይጠፍሩና፡ እያንጉራጉሩ፡ ወደወንዝ፡ ወይም፡ ወደምንጭ፡ ይወርዳሉ። ከውኃ፡ መልስ፡ እንደ፡ ሁለት፡ እግር፡ ውኃ፡ የወረዱት፡ ያመጡትን፡ ውኃ፡ ገልብጠው፤ እንሥራቻውን፡ ከውጭ፡ ደፍተው፡ ባለቤቷ፡ ያዘጋጀችላቸውን፡ የእንሥራ፡ ንፍሮና፡ የጎሬ፡ ጠላቻውን፡ ይጋበዛሉ። ከዚያም፡ ወደቤታቸውና፡ ወደምላዳቸው፡(ምዕላድ ?) ሲሄዱ፡ እግረ፡ መንገዳቸውን፡ ተብሎ፡ እንዳንድ፡ ቁና፡ ዱቄት፡ ይሠፈርላቸዋል። ይኸውም፡ የእንጀራ፡ መጋገሪን፡ ሥራ፡ ከዱቄቱ፡ እንሥቶ፡ ይረካባሉ፡ ማለት፡ ነው። የጅንው፡ ዕለት፡ ጥዋት፡ በየቤታቸው፡ የጋገሩትን፡ እንጀራ፡ በዕንቅብ፡ ወይም፡ በሌማት፡ ይዘው፡ ይመጣሉ። ከዚያም፤ ገረዲቶች፡ ለዋናው፡ ድግስ፡ የተዘጋጀውን፡ ወጥ፡ ሲሠሩ፡ ገረዲቶች፡ የደድረስ፡ የተሠራውን፡ ቍርስ፡ ለጅገኞች(?) ከጠላ፡ ጋር፡ ይዘው፡ ይሄዳሉ።

እንደደረሱም፤ በገለጀገው፡ አማካይነት፡ ቍርሱን፡ ከእንዳንዱ፡ ሸክና፡ ጠላ፡ ጋር፡ ያድሏቸዋል። ቍርሱም፡ የጀ፡ ቤዛ፡ ተብሎ፡ ይጠራል። እያንዳንዱ፡ ጅገኛ፡ የእጅ፡ ቤዛው፡ እንደደረሰው፡ ካረጋገጠ፡ በኋላ፡ ባለጀገው፡ በመም፡ በመም፡ እያደረገ፡ ሥራቻውን፡ ያከፋፍላቸዋል። ይህ፡ ከአጨዳው፡ ላይ፡ ነው። ድካምም፡ እንዳይገባቸውና፡ አምታቸው፡ እንዳይፈስ፡ አውራጅና፡ ተቀባይ፡ ሁነው፡ ይዘፋፍናሉ፤ ለምሳሌ፡ ያህል፡ እህል፡ በሚወቂበት፡ ጊዜ፡ ከሚያሰሟቸው፡ እንጉርጉሮዎች፡ ጥቂቱ፤

እረ፡ ጠፎ፡ የገፉቹ፡ ምሳ፡
የት፡ አገኛለሁ፡ ብቀመጥ፡ ብነሣ፤
ቡሬ፡ ቶሎ ቡል፡(ቡሬ) ቶሎ፡ ቡል(ሉን)
ዝናም፡ ሳይመጣ፡ ግራ፡ ሳይገባን፤ ወዘተ.

ናቸው።.

በዚህ፡ ዓይነት፡ እስከቀትር፡ ስድስት፡ ሰዓት፡ ድረስ፡ ሲሠሩ፡ ይቆያሉ። ባለቤቱም፡ የመጣውን፡ ጠላ፤ እንጀራና፡ ወጥ፡ ለመጋበዝ፡ በሚያመች፡ ሥፍራ፡ በየመልኩ፡ ያዘጋጃል። ይኸውም፡ ከጅንበር፡ የቋ፡ ሰንበሌጥ፡ እጭዶ፡ እንደ እውራጃ፡ ገበታ፡ ከጉዝጉዝ፡ በኋላ፡ እንጀራውን፡ እያጠፌ፡ ይውልና፡ የማሰሮውን፡ ወጥ፡ ያፈስበታል። ከዚያም፤ ገበዝ፡ እህል፡ ውኃ፡ እንቆምስ፡ ባሉ፡ ይለምናል። ጅንተኞቹም፡ እንደ፡ ሁለቱ፡ እንዲጎርሱ፡ ጠላ፡ በሽክና፡ ያስጨብጣቸዋል።

የመብልና፡ የመጠጡ፡ ግብር፡ እንዳለቀ፡ ወደአጨዳውም፡ ሆነ፡ ወደውቂያው፡ ይመለሳሉ።

ፀሐይ፡ ቁልቁል፡ ስትል፡ ባለቤቱ፡ ቀደም፡ ብሎ፡ ወደቤት፡ ይሄድና፡ ለማታ፡ የሚያስፈልገው፡ መብልና፡ መጠጥ፡ መኖሩን፡ ወይም፡ መዘጋጀቱን፡ አይቶ፡ ወደጅጌው፡ ይመለሳል። ሥራውን፡ እንዳበቁ፡ ባለቤቱ፡ ጅጌተኞችን፡ ይዞ፡ ወደቤቱ፡ ይጋብዛቸዋል። መብልና፡ መጠጡ፡ ከጨዋታና፡ ከወግ፡ ጋር፡ ይሠምራል። ከመደምደሚያውም፡ ዘፈን፡ ይጀመራል፤ እስክስታና፡ ጭፈራው፡ ይቀጥላል። አይነሣም። ከግጥሞቹ፦

ጠላሽ፡ ወይን፡ ነው፤ ጠላሽ፡ ወይን፡ ነው፡
እኛም፡ አየነው፤

የሚል፡ ዓይነት፡ አለበት። ግብራቸውን፡ ፈጽመው፡ መንፈሳቸውን፡ አርክተው፡ የደከመ፡ ሰውነታቸውን፡ ለማሳረፍ፡ ወደየቤታቸው፡ ይሄዳሉ።

አፈርሳታ

ጥንት፣ የፖሊስ፡ ሠራዊት፡ ባልተደራጀበት፡ ዘመን፡ ሲሠራበት፡ የቆየ፣ ዛሬ ግን፡ የፖሊስ፡ እንደልብ፡ ባልተዳረሰበት፡ ሥፍራ፡ የሚሠራበት፣ የወንጀለኛ፡ መያዣ፡ ዘዴ፡ አፈርሳታ፣ ወይም፡ አውጫጭኝ፡ ተብሎ፡ ይጠራል። በመሠረቱ፣ የአፈርሳታ፡ ወይም፡ የአውጫጭኝ፡ ዓላማ፡ ወንጀለኛን፡ ፈልጎ፡ ማውጣት፡ ቢሆን፣ የአወጣጡ፡ ሥነ፡ ሥርዓት፡ እንደየክፍለ፡ ሀገሩ፡ የተለያየ፡ ነው። ከዚሁ፡ ቀጥሎ፡ የምንገልጸው፡ የዚሁ፡ የአፈርሳታ፡ ሥነ፡ ሥርዓት፡ በጨቦና ጉራጌ፡ አውራጃ፣ በጉራጌ፡ ሀገር፡ ለባ፡ ውለኛ፣ እንዴት፡ እንደሚከናወን፡ ነው።

ወንጀል፡ ተሠራበት፡ ሰው፣ ለምሳሌ፡ ቤት፡ የተቃጠለበት፣ ዘመዱ፡ የተገደለበት፣ ከብት፡ የተሰረቀበት፡ ሰው፣ የተሠራበትን፡ ወንጀል፡ በጭቃ፡ ሹም፡ አማካይነት፣ ወይም፡ ራሱ፡ በቀጥታ፣ ወደ፡ ምክትል፡ ወረዳ፡ ገዥው፡ ሄዶ፡ የወንጀሉን፡ ዓይነት፡ ያመለክትና፡ አፈርሳታ፡ እንዲወጣለት፡ ይጠይቃል።

ምክትል ወረዳ ገዥ፡ በጉዳዩ፡ ከተስማማ፡ ባላባቶችን፡ ወይም፡ ጭቃ፡ ሹሞችን፡ ያዝና፡ አውጫጭኝ፡ ይደረጋል። ጭቃ፡ ሹሞች፡ በተባለው፡ ወረዳ ውስጥ፡ ያሉ፡ ለአካባቢው፡ የአውጫጭኙን፡ ቀንና፡ ቦታ፡ ያስታውቃሉ። ተጠርቶ፡ ያለበቂ፡ ምክንያት፡ ሳይመጣ፡ የቀረ፡ ሰው፡ በቀረበት፡ ቀን፡ ቁጥር፡ መቀጮ፡ ይከፍላል።

አውጫጭኙ፡ በዋርካ፡ ሥር፡ ወይም፡ ገበያ፡ ሊሆን፡ ይችላል። ሕዝብ፡ ከተሰበሰበ፡ በኋላ፡ አምስት፡ የሚሆኑ፡ የሀገር፡ ሽማግሌዎች፡ ይመረጡና፡ ሥነ፡ ሥርዓቱን፡ ያከናውናሉ፤ በአካባቢው፡ ሌላ፡ ጉዳዩን፡ በደንብ፡ እንዲመረምሩ፡ መሀላ፡ ይገባሉ። እነዚህ፡ ሽማግሌዎች፡ ጉዳዩን፡ የሚመረምሩት፡ ከሕዝቡ፡ ትንሽ፡ ገለል፡ ብለው፡ ነው።

እያንዳንዱን፡ ሰው፡ ከመመርመራቸው፡ በፊት፣ እውነቱን፡ እንዲናገር፣ ውሸት፡ እንዳይናገር፣ በሥርዓቱ፡ ያስምሉታል። ተመርማሪውም፡ ከማለ፡ በኋላ፡ ያውቀውን፡ ሁሉ፡ የሰማውን፡ ይናገራል። ሽማግሌዎቹ፡ ተመርማሪ፡

"ወፍ" ይባላል፡፡

የአውሚያዎች ጉባኤ፡ በንት ጊዜ መጸለያ፡ እንዲለበት፡ የተወሰነ፡ ደንብ፡ የለውም፡፡ ወንጀለኛው እስረኛ፡ ይፈታ፡ ገዢው፡ የፈለገውን፡ ያህል፡ ለገዛ እንዲበበበ፡ ሊያደርግ ይችላል፡፡

የአንዳንዱ፡ "ወፍ"፡ ቃል፡ በምሥጢር፡ ይሠራል፡፡ ሥነ፡ ሥርዓቱን፡ እንዲመሩ፡ ከተመረጡት፡ ከመንግሥታት፡ በስተቀር፡ ሌላ ሰው፡ ምስጢርነቱን፡ እንዲ ሰማ፡ አይፈቀድለትም፡፡

በመሠረቱም፡ ከመንግሥታት፡ አንዱ፡ የምርመራውን፡ ውጤት፡ ይናገራል፡፡ ሰዎ መገለጫ፡ ካለ፡ ወንጀለኛው፡ ከተገኘ፡ በንጉሡ ሊቀ፡ ይቀጣል፡፡ ወንጀለኛው፡ ካልተገኘ፡ ግን፡ ለገዛ፡ መንግሥት፡ አይደርግ፡ ለተበደለው፡ ሰው፡ ካሣ፡ ይከፍላል፡፡ ግዴታ፡ አፈርሳታ፡ ማለት፡ ይኸው፡ ነው፡፡

ሣህለ፡ ሥላሴ፡ ብርሃነ፡ ማርያም፡፡

ፋክራ

ፋክራ፣ ሰዎች፡ ጉብዝናን፣ ድፍረትን፣ ጀግንነትን፣ ኀይልንና፡ ጀብዱን፡ ለመግለፅ፣ ወኔ፡ በሚቀሰቅስ፣ ስሜት፡ በተመላበት፡ ድምፅ፡ በኀይል፡ እየጮሁ፡ ግጥም፡ እያወረዱ፡ የሚያዜሙት፣ የሚናገሩት፡ ስልት፡ ነው። ለፋክራ፡ መነሾ፡ የሚሆነውም፡ ቀረርቶ፡ ወይም፡ ሸለላ፡ የተባለ፡ የዜማ፡ ዓይነት፡ ነው።

ቀረርቶ፡ ለዘብ፣ ረዘም፣ ሳብ፡ ያለ፡ ሐሳብን፡ ወደሩቅ፡ አምጥቆ፡ ትዝታን፡ ከወይኑ፡ ንሬና፡ ደቅና፡ ስሜትን፡ የሚያሞቅ፣ ሲቃ፡ የሚያሲዝ፣ ሁለንተናን፡ የሚቀሰቅስ፣ የሚያስቆጣ፡ ወኔን፡ የሚሸቆሸቅና፡ የሚመስጥ፣ እንደ፡ ጉብዝ፡ የሚያንቆረቁረው፡ ዜማ፡ ነው፤ በማብሩም፣ ሂድ፣ ተዋጋ፣ ግደል፡ እያለ፡ መንፈስን፡ የሚጀናጅን፡ መልእክት፡ ያስተላልፋል። እንዲሁም፣ ጉብዝ፡ ትግሬውን፣ በደሉን፣ ፀፀቱን፣ ምሬቱን፡ የሚገልጽበት፡ ስልት፡ ነው።

ቀረርቶ፡ አብዛኛውን፡ ጊዜ፡ የፋክራ፡ መነሾ፡ ቢሆንም፡ አንዳንድ፡ ጊዜ፡ ፋክራ፡ ያላንዳች፡ ቀረርቶ፡ ብቻውን፡ የሚነገርበትና፡ የሚሰማበት፡ ጊዜ፡ አለ። ቀረርቶና፡ ፋክራ፡ በብዙ፡ ቦታዎች፡ ይሰማሉ። ለፋክራ፡ ወይም፡ ለቀረርቶ፡ መሠረታዊ፡ ምክንያት፡ የሚሆነው፡ የጦርነት፡ ዝግጅት፣ ከጦርነት፡ በኋላም፡ ጀግና፡ ግዳይ፡ የሚጥልበት፣ ምርኮ፡ ሰለባውን፡ የሚያገባበት፣ በንጉሠ፡ ወይም፡ በአለቃው፡ ፊት፡ ታማኝነትና፡ ጀግንነቱን፡ የሚገልጽበት፡ ቢሆንም፡ እንደልማድ፡ ሆኖ፡ በየሠርጉ፣ በየግብሩና፡ በየድግሱ፣ ጀግና፡ በሞቀው፡ ቀንር፡ ለሕዝቡ፡ የመንፈስ፡ መርካያ፡ ይሆን፡ ዘንድ፡ ይደረጋል። የሙሽራው፡ ወገኖች፣ ለምሣሌ፡ ያህል፣ ታማኞች፣ አብረው፡ ሚዜዎች፣ የሐዘን፡ የደስታ፡ ተካፋዮች፡ መሆናቸውን፡ ለመግለጽ፡ ያህል፣

የማንን፡ ወንድም፡ ማን፡ ይነካዋል፣
የማንንስ፡ ሚስት፡ ማን፡ ይደፍራታል፣
የማንን፡ ርስት፡ ማን፡ ይመኛታል፣
የምስጥ፡ ቀለብ፡ ዐፈር፡ ይሆናል (?)
በለው፡ በውጅግራ፣ ዝለጊ ደው፡ በቀንዝ፣
ባገት፡ ርስትና፡ የለም፡ በሚስት፡ ዋዛ ።[1]

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[1]. also ባገት፡ ርስትና፡ በሚስት፡ የለም፡ ዋዛ።

እያሉ፡ ይወራረዳሉ።

መሽራውም፡ ሚዜውን፡ አለቃቸው፡ ተቀምጦበት፡ ከነበረው፡ ግርዶሽ፡ ወጥቶ፡ በተጋባዡ፡ መሀል፡ እየተንጎራደደ፡ በርከክ፡ ቆም፡ እያለ፤ የእንገሌ፡ ልጅ፤

እንፍጥፍጥ፡ ያለው፡ እንደሻንታ፡ ለባሽ፤
አተጓጕሉ፡ እንጀት፡ የሚያርስ፤
ዱብ፡ ዱብ፡ እንደበረዶ፡
በልጅነት፡ በረሃ፡ ለምዶ፤
እካኪ፡ ዘራፍ፤
ኩፍ፡ ኩፍ፡ ይላል፡ እንደጉሽ፡ ጠላ፤
እለወጣ ለትም፡ እሣቱ፡ ገና

እያለ፤ ድፍረቱን፤ ወኔውን፤ ወንድነቱን፤ ይገልጻል።

እንዲሁም፡ በየድግሱ፡ ቤት፤ ጉበዝ፤ በልቶ፡ ጠጥቶ፤ ሞቅ፡ ሲለው፡ እንደሌው፡ ካድግ፡ ከሉ፤ ያቅራራል፤ ይፎክራል፤ ቀረርቶና፡ ፉከራው፡ በመሠረቱ፡ ያለ፡ ሥፍራው፡ ቢሆንም፡ ጊዜ፡ ባመጣ፡ ቀምር፡ ለመንፈስ፡ ማርኪያ፡ ይደረጋል። ዋናው፡ ዓላማ፡ ጉበዝነቱን፡ ለማሳየት፤ ወንድነቱን፡ ለማስታወስ፡ ነው፤ ከሆነም፡ ዘንድ፤

ተው፡ ተመለስ፤ አንተ፡ ሰው፡ ተመለስ፤
የሆነሽንም፡ ቤት፡ እንደ፡ ነይ፡ አይደፈርስ፤
ወይኔ፡ ወይኔ፡ ትላለች፡ ጋጋኔ፤
የቸገረ፡ ነገር፡ አማቷት፡ እንደኔ፤
እረ፡ ልጅ፡ ማሠሪያው፡ እረ፡ ልጅ፡ ገመዱ፤
ነጂማ፡ ምን፡ አላት፡ ኝላዋን፡ ቢሄዱ፡

እያለ፡ ቢያንጐራጉር፡ ከተቀመጠው፡ ሕዝብ፡ መሀል፡ ሞቅ፡ ያለው፡ ሁሉ፡ በየተራ፡ እየተነሣ፤

ዘራፍ፤ እካኪ፡ ዘራፍ፣
ይምጡ፡ ይሰብሰቡ፡ ባይ፡
ሲሰበሰቡ፡ እንበላቸው፡ ባይ፤ - - -

በማለት፡ የወንድነቱን፡ ልክ፡ ይገልጻል።

በጦርነት፡ ጊዜም፡ ጉበዝ፡ በመሬው፡ በመሬው፤ በአለቃው፡ በአለቃው፡ ሁኖ፡ ወደ ጦር፡ ሜዳው፡ ሲጓዝ፤ የፉሉ፡

፫

የተሸበረ፡ ልቡ፡ እንዲደነድን፤ ፩ኛው፡ በሞት፡ እንዲቀርና፡ በድምፁና፡ በግንባሩ፡ ማርኪ፡ የሆነው፡ እንደ፡ ጉበዝ፡ ድምፁን፡ አርቅቆ፡ ቀረርቶውን፡ ይለቀዋል፡፡

እንዲህ፡ ሆዴ፡ ሟሟ፡ እንዲህ፡ ሆዬ፡ ግሎ፡ የነዶዶ፡ እንዲሆን፡
ያመዱ፡ ማፍሰሻ፡ ሠፍራው፡ ወዴት፡ ይሆን!
ግፉ፡ በላው፤ [ግፉ፡ በሌላው]፡ ይገተል፡ በግዱ፤
የእንገሩ፡ ገመገም፡ ሲታየው፡ በግዱ፤
ፈሪ፡ ይሙት፤ ጃሌ፡ ተርፎ፡ ይሙት፡ ምንተ፡ ባለጋሻ፡
ሲሸሽ፡ የሞተ፡ ሰው፡ ተዝካሩ፡ አይበላ!
ሲበላ፡ ሣር፡ ሲበላ፡ ጨቅጨቅ፤
ይቀበር፡ የለሞይ፡ ሰው፡ ባገሩ፡ ታውቆ!

ይኸኛ፡ ፪ኛው፤ በመኳንንት፤ እየወረደ፡ ጠመንጃውን፡ ከፍ፡ ዝቅ፡ እያደረገ፤ ጉራዴውን፡ ላን፡ ጨቆን፤ እያለገ ከፋን፡ እየለበቀ፤

ዘራፍ፤ እከሊ፡ ዘራፍ፤
ልበ፡ ሀሁሉ፡ እንዳንበሳ፡
እግሬ፡ ቀጭን፡ እንደሲላ፤
እሱ፡ ተኳሽ፡ ጠመንጃው፡ ጥሩ፡
የእገሌ፡ አሽከር፡ የገለውሉ፤

እያለ፡ ይፎክራል፡፡

በንጉሡ፡ የግብር፡ አዳራሽም፤ መኳንንቱ፡ ታማኝነታቸውን፤ ጀግንነታቸውን፤ ሙያቸውን፤ ለንጉሡ፡ በፉከራ፡ ይገልጻሉ፡፡ መሠረቱ፡ ወኔ፡ ሲሆንም፡ እንዲህ፡ ባለው፡ ጊዜ፡ የሚደረገው፡ ፉከራ፡ ልዩ፡ ዓላማው፡ ንጉሡን፡ አስደስቶ፡ ለሹመት፡ ለሽልማት፡ ለመቅረብ፡ ነው፡፡ እንደሰማሁትም፡ ሆኖ፡ ንጉሡ፤ ይሾማል፤ ይሸልማል፤ ርስት፡ ይተክላል፤ ለምሣሌም፤

ያንተ፡ አሽከር፡ ያንተ፡ ሰቻላ፤
[እከሊ፡ ዘራፍ](ሸሩ፡ ሸሩ፡ ይባል)፡ እንደጉሽ፡ ጠላ፡
ጣሊያን [ጠላት] ይፋጀል፡ እንደገቴላ (እንደማሽላ)
ነፍስ፡ ነፍስ፡ እንደናፋ፡
ለንጉሡ፡ ወሬ፡ ለሃይማኖቱ፤

የሚል፡ ዓይነት፡ ነው፡፡

አለቃ፡ አበራ፡

ጌታቸው፡ ፈንታው፡

ቄስ

ቄስ፡ በቤተ፡ ክርስቲያን፡ እየቀደሰ፡ እግዚአብሔርን፡ የሚያገለግል፣ ዓለማውያንና፡ አስተሳሰቡን፡ በሃይማኖት፡ ላይ፡ የመሠረተ፡ ሰው፡ ነው። የክርስቶስንም፡ አደራ፡ በመቀበሉ፣ ሕዝቡ፡ ኃጢአታችንን፡ እንዲያስተሠርይልን፡ ይማልደናል፡ ብሎ፡ ስለሚያምን፣ ቄስ፡ የሕዝቡ፡ ችግር፡ ተካፋይ፣ መካሪ፡ አስተማሪ፡ ነው፡ ተብሎ፡ ይታመናል። ከእጁ፡ መስቀል፡ ስለማይጠፋም፣ ምእመናኑን፡ ባገኘበት፡ ቦታና፡ ሰዓት፡ ሁሉ፡ መስቀሉን፡ እያሳለመ፡ "እግዚአብሔር፡ ይፍታችሁ" ብሎ፡ ይባርካቸዋል።

አንድ፡ ሰው፡ ቄስ፡ ለመሆን፡ ብዙ፡ ነገር፡ ያስፈልገዋል። መጀመርያ፡ በልጅነቱ፣ ከቤተ፡ ክህነት፡ ሄዶ፡ ፊደል፡ ቆጥሮ፡ አግዚ-ነገሥ፡ ቢያውቅ፡ ዳዊቱንና፡ ቅዱሳት፡ መጻሕፍትን፡ ያነባል፤ ያለዝባል። ውዳሴ፡ ማርያሙን፣ ተአምራቱን፣ መልክኡን፡ ሁሉ፡ አጠናቆ፡ ቢጨርስ፡ በመጠኑ፡ የዜማ፡ ትምህርቱን፡ ይቀበላል። ዕድሜውም፡ አሥራ፡ ስድስት፡ እስኪሞላው፡ በዚሁ፡ በዲቁናው፡ ያገለግላል። በዕድሜው፡ ገፋ፡ ለዐቅመ፡ አዳም፡ ሲደርስ፡ ሚስት፡ አግብቶ፡ ሁለት፡ ሦስት፡ ዓመት፡ ከቆየ፡ በኋላ፡ የቅስና፡ ትምህርቱን፡ ተቀብሎ፡ የቅስና፡ ማዕርጉን፡ ይቀበላል። የማግባቱ፡ ዓላማ፡ "አንድ፡ ወንድ፡ ካንድ፡ ሴት" የሚለውን፡ የመጽሐፍ፡ ቃል፡ ለመጠበቅና፡ ቃሉንም፡ በሕግ፡ ለመያዝ፡ ነው፤ ቤተ፡ ክርስቲያን፡ እንዳትረክስ። ሚስቱን፡ ቢፈታ፡ ወይንም፡ ቢያመነዝር፡ ቅስናውን፡ አፈሰሰ፡ ወይም፡ አፈረሰ፡ ተብሎ፡ ይህንኑ፡ ማዕርጉን፡ ይገፈፋል። በተቀር፡ በደብተራነት፡ ያገለግላል።

የአገራችን፡ ቄሶች፡ በኑሮ፡ በኩል፡ በጣም፡ ይቸገራሉ። አንደኛ፣ እንደ ልማድ፡ ሆኖ፡ ተቆራጭ፡ ደመወዝ፡ የላቸውም፤ እነዚህ፡ ብዙውን፡ ጊዜ፡ በገጠር፡ ያሉት፡ ናቸው። መተዳደሪያቸው፡ ማደሪያ፡ ርስት፡ ተብሎ፡ የሚሰጣቸውን፡ ጋሻም፡ ሆነ፡ ኩርማን፡ በማረስ፡ ነው። በተረፈም፡ ሸማ፡ በመሥራት፣ መጽሐፍ፡ በመገልበጥ፡ ይህንንም፡ የመሳሰለውን፡ በማድረግ፡ ገቢውን፡ ይመሠርታል። ከተሜኛ፡ የሆነው፡ ቄስም፡ ደመወዝ፡ ከአሥር፡ ብር፡ ወይም፡ ከሠላሳ፡ ብር፡ ገፋ፡ ያለ፡ በመሆኑ፡ ተጨማሪ፡ ሥራን፡ መሥራት፡ አስፈላጊ፡ ይሆንበታል። ርስት፡ የሌለው፡ ቄስ፡ በተፋ(ተቀጥሮ፡ የሚያገለግልበት፡ መሬት)ርስት፡ ካላቸው፡ ሰዎች፡ ላይ፡ ቆርሶ፡ በማረስ፡ በዓመት፡ ከሃያ፡ እስከ፡ ሠላሳ፡ ብርና፡ ሁለት፡ ዳውላ፡ የሚሆን፡ እህል፡ የጉልበት፡ ዋጋውን፡ ያገኛል። ሰንበቴ፣ ተዝካር፣ ክርስትናና፡ ሠርግ፡ ለቄስ፡ ዓይነተኛ፡ መተዳደሪያዎች፡ ናቸው፤ ጠበል፡ መርጨት፣ የአራስ፡ ቤት፡ ማጠን፣ የነፍስ፡ አባት፡ መሆን፣ ይህ፡ ሁሉ፡ ልማድና፡ የኢኮኖሚው፡ ሁኔታ፡ የመሠረተለት፡ የኑሮ፡ መንገዱ፡ ነው።

ሰው፡ ሲሞት፡ ፍትሐት፡ አድርጎ፡ እንደ ፍትሐቱ፡ ዓይነት፡ ከአምስት፡ እስከ፡ ሠላሳ፡ ብር፡ ይከፈለዋል። በጾምም፡ ጊዜ፡ መኳንንቱና፡ ወይዛዝርቱ፡ "አትርሱን፤ ጸልዩልን" እያሉ፡ አሥርም፣ አሥራምስትም፡ ብር፡ ስለሚሰጧቸውም፡ ይኸው፡ የገቢ፡ ምንጭ፡ ይሆናቸዋል። በንሥሐ፡ አባትነት፣ ዓመት፡ በዓል፡ በመጣ፡ ቁጥር፡ የዓመት፡ በዓል፡ መዋያ፡ ገንዘብም፡ ሆነ፡ ልብስና፡ ምግብ፣ የንሥሐ፡ ወይም፡ የነፍስ፡ ልጆቻቸው፡ ሲሞቱ፡ በኑዛዜ፡ መልክ፡ ካለው፡ ሀብት፡ ማግኘት፡ ይህም፡ አንድ፡ ዓይነት፡ የገቢ፡ ምንጭ፡ ነው፤ የንስሐ፡ ልጆች፡ የተባሉት፡ ቁጥራቸው፡ በርካታ፡ ያለ፡ እንደሆነ፡ ገቢውም፡ በዚያው፡ ልክ፡ ገፋ፡ ይላል።

በገጠር፡ ሰላ፡ ውስጥ፡ ቄሶች፡ የተከበሩ፡ ቃላቸው፡ የሚደመጥ፡ ናቸው። እንደ፡ ሠርዓትም፡ ሆነ፡ እንደ፡ ልማድ፡ ቃላቸው፡ አይጣስም። አንዳንዴ፡ ሰውም፡ ቃላቸውን፡ ተላልፎ፡ ቢገኝ፡ ይገዝቱታል፤ ቄስ፡ ገዝቶ፡ ያሠረው፡ ቄሱ፡ መልሶ፡ እስኪፈታው፡ ድረስ፡ በገጠር፡ ሰሉ፡

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የተናቀ፡ የተጠላ፡ ይሆናል፡ ስለሆነም፡ ካሣ፡ ክሶ፡ ለምኖ፡ መፈታት፡ አለበት፡፡ የሀገር፡ ሽማግሌ፡ ማስታረቅ፡ ያቃተውን፡ ጠበኛና፡ ደመኛ፡ ሁሉ፡ ቄስ፡ ስለ፡ እግዚአብሔርን፡ ጠርቶ፡ ታቦት፡ አውጥቶ፡ ገሥፆ፡ መክሮ፡ ያስታርቃል፡፡ ቄስን፡ ማሳፈር፡ እምቢ፡ ማለት፡ ቄስን፡ መዳፈር፡ ከእግዚአብሔር፡ ጋራ፡ እንደ፡ መጣላት፡ ይቆጠራልና፡ እምቢ፡ የሚል፡ የለም፡፡

ቄሶች፡ ገዳይ፡ የሆነ፡ ባሕልን፡ ያቆሸሻል፡ የሚሉ፡ ነገር፡ ሲወጣ፡ እየነቀፉ፡ የሚቃወሙ፡ እንዳይመጣም፡ እየነቀፉ፡ የሚያስጠነቅቁ፡ ናቸው፡፡ ለዚሁም፡ ትልቁ፡ መሣሪያቸው፡ በሃይማኖት፡ በኩል፡ ያገኙት፡ ክብርና፡ ተሰሚነታቸው፡ ነው፡፡ በዚህም፡ ምክንያት፡ ለሥልጣኔ፡ በመጠኑ፡ እንቅፋት፡ ሳይሆኑ፡ አልቀሩም፡፡ እስተካሰገቸውም፡ ከገዢው፡ ጋር፡ አይራመዱም፡፡ አለባበሳቸውም፡ የጥንቱን፡ የተከተለ፡ ነው፤ ስለሆነም፡ ራሳቸውን፡ በነጭ፡ ሻሽ፡ ጠምጥመው፡ ሸማ፡ ለብሰው፡ ቢያገኙ፡ ጥቁር፡ ካባ፡ ደርበው፡ ነው፡ የሚታዩት፡፡ አሁን፡ እያደር፡ ከገዢው፡ ጋር፡ በመራመድ፡ ላይ፡ ናቸው፡፡

አሁን፡ ዘመኑ፡ የፈረንጅ፡ ትምህርትን፡ ቢያስፋፋም፡ ለብዙ፡ ጊዜ፡ የሀገሩን፡ ትምህርት፡ ጥንት፡ በግዕዝ፡ አሁንም፡ በአማርኛ፡ በእጃቸው፡ አድርገው፡ ኖረዋል፤ መሠረት፡ ጥለዋል፡፡ መሠረታዊ፡ ዓላማቸውም፡ ቃለ፡ እግዚአብሔርን፡ ማስተማርና፡ የኦርቶዶክስን፡ ሃይማኖት፡ ፍልስፍና፡ መተንተንና፡ መስበክ፡ ነው፡፡ ዘመኑ፡ ቢቀበላቸውም፡ ባይቀበላቸውም፡ በሕዝብ፡ ዘንድ፡ ያላቸውን፡ ክብር፡ ጨርሰው፡ አልተገፈፉም፡፡

ደብተራ

ቤተ፡ ክርስቲያንን፡ በልዩ፡ ልዩ፡ ሙያ፡ ከሚያገለግሉት፡ ካህናት፡ መካከል፡ አንዱ፡ ደብተራ፡ ነው፡፡ ከሌዋውያን፡ ሲወርድ፡ ሲዋረድ፡ በመጣው፡ ሥርዓት፡ መሠረት፡ በቤተ፡ ክርስቲያን፡ በመዘመሩ፡ ክፍል፡ የሚያገለግለው፡ ደብተራ፡ ተብሎ፡ ታውቋል፡፡ ሌላው፡ ትርጉሙ፡ ድንኳን፡ ማለት፡ ነው፡፡

ሰው፡ የወል፡ በመሆኑ፣ በሕዝቡ፡ ዘንድ፡ ጠምጥሞ፡ ቅኔ፡ ማኅሌት፡ ከታየና፡ የሚጽፍ፡ ከሆነ፣ አፉኝ፡ አንጋባ፡ ቢመላ፡ ደብተራ፡ ይባላል፤ ነገር፡ ግን፡ ደብተራን፡ "ደብተራ"፡ የሚያሰኘው፡ የዜማ የቅኔ፡ መዝሙር፣ የቅኔ፡ ማዕምር፣ የመጽሐፍ፡ መተርጎም፡ ሲሆን፡ ነው፡፡ በተጨማሪም፣ ብራና፡ መደመጥ፣ ቀለም፡ መበጥበጥ፣ ጽሕፈት፡ መጻፍ፣ ፅላት፡ መቅረፅ፣ ጥራዝ፡ መጠረዝ፣ ድጉስ፡ መደጎስ፣ ቶታን፡ ማግባት፣ ማኅደር፡ መስፋት፣ ሥዕል፡ መሣል፣ እነዚህ፡ ሁሉ፡ ደብተራን፡ "ደብተራ"፡ ያሰኙታል፡፡

እነዚህ፡ ሙያዎች፡ አብዛኛውን፡ ጊዜ፡ በአንድ፡ ቦታ፡ ስለማይገኙ፣ አገር፡ ጥሎ፣ ቀርበት፡ ጠቅልሎ፣ ዘንጉን፡ አሹሎ፣ አቀፋዳውን፡ አንጠልጥሎ፡ በየቦታው፡ መሄድ፡ አለበት፡፡ ከላይ፡ የተጠቀሱትን፡ ሙያዎች፡ አውቆ፡ ለመመረቅ፡ ከሃያ፡ እስከ፡ ሠላሳ፡ ዘመን፡ ስለሚፈጅ፡ የሚመረቁት፡ በቁጥር፡ አነስተኛ፡ ናቸው፡፡ የዚህም፡ ዋናው፡ ምክንያት፡ መምህር፡ ጭካኔን፡ ማስተማር፡ ርኅራኄን፡ ስለሚጠይቅ፡ ነው፡፡ ምንም፡ እንኳ፡ ዕውቀቱ፡ በፀጋ፡ ወይም፡ በነፃ፡ የሚገኝ፡ ቢሆን፣ ደቀ፡ መዛሙርቱ፡ ለዕለት፡ ጉርሱ፡ ለዓመት፡ ልብሱ፡ ማሰብ፡ አለበት፡፡ ምግቡን፡ ለማግኘት፡ ከውሻ፡ ጋር፡ በየመንደሩ፡ ጦርነት፡ መግጠሙ፡ የማይቀር፡ ነው(ምግብን፡ ለማግኘት፡ በየመንደሩ፡ መለመን፡ ቀፈፋ፡ ይባላል)፡፡ ለዚሁ፡ ሰላምም፡ ከሰሞነኛ፡ ጋር፡ የሚደረገው፡ ሰልፍ፡ ቀላል፡ አይደለም፡፡ ለልብሱም፡ ሰሌን፡ ሠርቶ፣ መሸጥ፡ ስላለበት፡ የሌሎች፡ ሕይወት፡ ማለፍ፡ የርሱ፡ ከዳን፡ መሆኑ፡ ነው፡፡ በሽታ፡ በገገ፡ ቁጥር፡ ቆላና፡ ደጋ፡ መንከራተቱ፡ ለጀመረው፡ ትምህርት፡ ማቋረጫ፡ ዓይነተኛ፡ ምሳሌ፡ ነው፡፡

እነዚህንና፡ ሌሎችንም፡ ችግሮች፡ አልፎ፣ በየሙያዎች፡ ሲመረቅ፡ ከየመምህራኑ፡ ተሰናብቶ፡ ወደ፡ ትውልድ፡ ሥፍራው፡ ይመለሳል፡፡ እህል፡ ውኃ፡ ያገተው፡ እንደሆን፡ ግን፡ ከዚያው፡ ቀርቶ፡ የመምህሩን፡ ወንበር፡ ይገፋል፡፡ ደቀ፡ መዛሙርቱ፡ መደበኛ፡ ትምህርቶችን፡ ከአጠናቀቁ፡ በኋላ፡ ዐውደ፡ ነገሥት፡ የተባለውን፡ ጥበብ፡ በጉባኤ፡ ሳይሆን፡ በድብቅ፡ ያጠናል፡፡ ይህም፡ ጥበብ፡ ለክፉውም፡ ለደጉም፡ ይውላል፡ ተብሎ፡ ይታመናል፡፡

በቤተ፡ ክርስቲያን፡ ውስጥ፡ የደብተራ፡ መደበኛ፡ የአገልግሎት፡ ቦታ፡ ቅኔ፡ ማኅሌት፡ ነው፡፡ ደብተራ፡ በዚህ፡ ቦታ፡ በሰንበት፡ መዘመር፣ በወርና፡ በዓመት፡ በዓላት፡ ማኅሌት፡ እየቆመ፡ ያገለግላል፡፡ በዚህ፡ ጊዜ፡ የዚቅ፡ አወራረድ፣ የመልኩ፡ የወረቡ፡ ለዛ፣ የቅኔው፡ ምሥጢር፡ የሰከከቱ፡ ፍሬ፡ ነገር፣ ጠባዩና፡ አስተያየቱ፡ እየታየ፡ ግራጌታ፣ ቀኛጌታ፣ ርእሰ፡ ደብር፣ ሊቀ፡ ጠበብት፣ ሊቀ፡ መዘምራን፣ መላከ፡ ብርሃን፣ መላከ፡ ፀሐይ፡ ተብሎ፡ በደረጃ፡ በደረጃው፡ ይሾማል፡፡ በቤተ፡ መንግሥቱም፡ በኩል፡ ዳኛ፣ አፈ፡ ንጉሥ፣ ጸሐፌ፡ ትእዛዝ፡ እስከመሆን፡ ይደርሳል፡፡

አብዛኛውን፡ ጊዜ፡ ደብተራ፡ ሕግ፡ ስለማይገባ፡ ቀድሶ፡ አያቆርብም፤ አይናዝዝም፤ በዚህ፡ ምክንያት፡ በሕዝቡ፡ ዘንድ፡ ዝቅ፡ ብሎ፡ ይገመታል፡፡ ዱሩ፡ ግን፡

በሰምነኛና፡ በዲብተራ፡ መካከል፡ የሙያ፡ ልዩነት፡ በመኖሩ፡ በሰምነኛ፡ ችሎታ፡ ማነስ፡ ምክንያት፣ ሰምነኛው፡ የሚያደርገው፡ ስሕተት፡ ለዲብተራ፡ መሳለቂያው፡ ነው። ለምሳሌ፡ ይህን፡ እንመልከት። በአንድ፡ ዲብር፡ ቀሱ፡ "ወሀሎ" ብሎ፡ ንባብ፡ ሊጀምር፡ ፈለገና፡ "ሎ"ን፡ ነጥሉ፣ እየደጋገመ፡ "ወሀ"፣ "ወሀ"፡ ይል፡ ጀመረ። በዚህን፡ ጊዜ፡ ዲብተራው፡ ከበተ፡ ለሕም፡ ውኃ፡ አስመጥቶ፡ "እንካ"፣ አለው። ቄሱም፡ "ምን፡ አደርገው፡" ቢለው፣ "ሎ"ን፡ ቀጥበት፡ አለው። ቄሱም፡ ደገመና፡ "ጥርሴን፡ እኮ፡ አሞኝ፡ ነው፣" ቢለው፣ ዲብተራው፡ መለሰና፡ "ታዲያ፡ አሁን፡ እኔ፡ የመንግሥት፡ መጽሐፍ፡ ልቀቅልህ፡ ነው፡ ወይ!" ብሎ፡ አፌዘበት፡ ይባላል። ስለዚህ፡ ዲብተራ፡ በሰምነኛ፡ ዘንድ፡ አጥብቆ፡ ይፈራል።

ዲብተራ፡ የሚፈራው፡ በሰምነኛ፡ ዘንድ፡ ብቻ፡ ሳይሆን፡ በጠቅላላው፡ በሕዝቡም፡ ዘንድ፡ በጥብቅ፡ ይፈራል። እንደርቢው፣ ጋኔን፡ ጉትታው፣ ጥላ፡ መውጋት፣ በደመና፡ መሰወር፣ በአካባቢው፡ አስከበርትና፡ አስፈርቶት፡ እንደኖረ፡ የታመነ፡ ነው።

ዲብተራ፡ ተብሎ፡ ካልጣቁ፡ ዋጋ፡ እንደሌለው፡ የሚያስቆጥረው፡ ለመሆኑ፣

"አይጥፉ፡ ዲብተራ
ክንፍ፡ የሌለው፡ አሞራ፡" የሚለው፡ ንጽጽር፡ ያሳያል።

ይኸው፡ የዱሕሬት፡ ሙያው፡ ከወንዶ፡ መጥንን፡ ከበት፡ ለዘዘረው፡ ቤት፡ ገብቶ፡ በስጠሙን፣ ክታቡን፡ ለቆሌ፡ ድግሙን፡ እየጻፈ፡ በተድላ፡ በደስታ፡ እንዲኖር፡ አድርጎታል።

ዳሩ፡ ግን፡ በአሁኑ፡ ጊዜ፡ ይህ፡ ሁሉ፡ ሙያ፡ ቢኖርም፡ የጊዜው፡ ትምህርት፡ ካላወቀ፡ የዲብተርነት፡ ጥቅሙ፡ ኢምንት፡ በመሆኑ፡ ዲብተሮች፣

"የዘመኑ፡ ትምህርት፡ ባይ፡ ደፍነን፡
እኛና፡ ቀኝ፡ ጌታ፡ ዲብተሮች፡ ተገልን" ሲሉ፡ ይሰማሉ።

ምንኩስና፡

መነኰስ፦ ከዓለም፡ ከደስታ፡ ተለይቶ፦ ሥጋዊ፡ የሆኑ፡ ነገሮችን፡ ንቆ፡ መንፈሳዊነትን፡ መርጦ፡ ከሰው፡ ተለይቶ፡ ከገዳም፡ ከዱር፡ ገባ፦ መነነ፡ ማለት፡ ነው:: በኢትዮጵያ፡ የምንኩስና፡ ልማድ፡ ከክርስትና፡ ሃይማኖት፡ ጋር፡ የተያያዘ፡ ነው:: በተለይም፡ ምንኩስናን፡ በኢትዮጵያውያን፡ ምእመናን፡ ዘንድ፡ አስተምሮ፡ ያስፋፋ፡ አባ፡ ጳኩሚስ፡ የሚባል፡ መነኰስ፡ ነው:: ይህ፡ ሰው፡ ሥርዓተ፡ ጳኩሚስ፡ የሚባል፡ የምንኩስናን፡ ግብር፦ ሕግና፡ ሥርዓት፡ የሚያስረዳ፡ መጽሐፍ፡ ጽፏል:: የኢትዮጵያ፡ መነኰሳትም፡ የምንኩስና፡ አካነት፡ አድርገው፡ ይከተሉታል::

ለምንኩስና፡ ምክንያት፡ የሚሆኑ፡ አያሌ፡ ነገሮች፡ አሉ:: ዋንተ፡ መሠረቱ፡ ዓለምን፡ መሰልቸት፦ ሥጋዊ፡ ድለላን፡ መናቅ፡ የሰውን፡ ከንቱነት፡ መረዳት፦ ሆኖም፡ በቅዱስ፡ መንፈስ፡ መመራት፦ ነፍስን፡ ለእግዚአብሔር፡ መስጠት፡ ነው:: ይሁን፡ እንጂ፡ መነሻ፡ ምክንያቶች፡ ብዙነታቸው፡ የበረከተ፡ ነው::

ዋንቶቹ፦ በቤተ፡ ክርስቲያን፡ ትምህርት፡ በክርስትና፡ ሃይማኖት፦ በእግዚአብሔር፡ ፀጋ፡ ተመስጠው፡ ከዕድሜያቸው፡ አንዷንም፡ ዕለት፡ እንኳ፡ ለዓለማዊ፡ ነገር፡ ሳያጠፉ፦ ወንዱም፡ ሴት፡ ሳያውቅ፡ ሴቷም፡ ወንድ፡ ሳትፈቅድ፦ የማያልፈውን፡ መንግሥት፡ መውረስ፡ የዘላለም፡ ዓላማቸው፡ አድርገው፡ ዘወትር፡ በጸሎትና፡ እግዚአብሔርን፡ በመለመን፡ ተጠምደው፡ የሚመነኵሱ፡ አሉ፤ እኒህ፡ ድንግላውያን፡ ናቸው::

በዓለም፡ ኖረው፦ ወንዱም፡ ሴት፡ አውቆ፡ ሴቷም፡ ወንድ፡ አውቃ፦ ድንገት፡ ከሁለት፡ አንዳቸው፡ ቢሞቱ፦ ዋንቶን፡ በቁርባን፡ በተክሊል፡ ነውና፡ የተጋቡት፦ ሁለተኛ፡ ባል፡ ወይም፡ ሚስት፡ ሳይመኙ፦ የአንዳቸው፡ መሞት፡ እንደ ዓለም፡ ማብቃት፡ ሆና፦ ቆብ፡ ጭነው፦ መቋሚያ፡ ይዘው፦ አጽፍ፡ ደርበው፦ የቀረውን፡ ዕድሜያቸውን፡ ቤተ፡ እግዚአብሔርን፡ ለማገልገል፡ ሰጥተው፡ ወደገዳም፡ ይገባሉ:: የምንኩስናውን፡ ደረጃ፡ ካወቁ፦ ከተመራመሩ፦ በዕድሜም፡ ሆነ፡ በዕውቀት፡ ከላቀ፡ መነኩሴ፡ ሥርዐቱን፡ ተቀብለው፡ ዐለምን፡ ከነኃጢአቷ፡ ሁለተኛ፡ ላያዩት፡ ምለው፡ መነኩሴ፡ ተብለው፡ ይኖራሉ::

እንዲሁ፡ ደግሞ፡ በዓለም፡ ሲኖሩ፦ ድንገት፡ የሰው፡ ከንቱነት፡ ተገልጾላቸው፡ መንፈሳዊ፡ ኑሮ፡ መስሟቸው፦ በዕድሜ፡ የገፉ፡ ከሆኑም፡ የተረፈቻቸው፡ ዕድሜያቸው፡ ለዓለም፡ የማትበጅ፡ መሆኗን፡ ተረድተው፦ ኃብትና፡ ዘመዳቸውን፡ ጥለው፦ ቆብ፡ ጭነው፡ በቃን፡ ብለው፡ እንዲሁ፡

ወደገዳም፡ የሚገቡ፡ አሉ።

እንዴ፡ ዓለምን፡ ከተዉ፣ መነኳቸው፡ የተለያየ፡ ቢሆንም፣ ሁሉም፡ መነኩሳት፡ ናቸው። መነኮሳት፡ ከሁለቱም፡ ፆታ፡ ይገኙባቸዋል። ወንዶች፡ "አባሆይ" ወይም፡ "አባ"፡ ሲባሉ፣ ሴቶች፡ "እማሆይ"፡ ይባላሉ። ኑሮዋቸውም፡ እንደየሥፍራው፡ አንድ፡ ላይ፡ ወይም፡ የተለያየ፡ ይሆናል። የመለያየቱ፡ ምክንያት፡ ምናልባት፡ ሰይጣን፡ አሳስቷቸው፣ ሥጋዊ፡ ግብር፡ ተፈታትኗቸው፣ ትተውት፡ ወደመጡት፡ የዓለም፡ ሥራ፡ እንዳይመለሱ፡ ነው። በዚህ፡ ምክንያት፡ የሴት፡ ገዳም፣ የወንድ፡ ገዳም፡ ተብለው፡ በተለዩ፡ ሥፍራዎች፡ ይኖራሉ። ይሁን፡ እንጂ፡ መረዳዳት፡ አስፈላጊ፡ ስለሆነ፡ አንዳንዴ፡ ወንዶች፡ ወደሴት፡ ገዳም፡ ይገባሉ፣ ሴቶች፡ ግን፡ ወደወንድ፡ ገዳም፡ አይገቡም።

እንደፆታቸው፡ መለያየት፣ የመነኩሳት፡ ግብራቸውም፡ የተለያየ፡ ነው። አብዛኛውን፡ ጊዜ፡ ሴት፡ መነኮሳት፡ በትምህርት፡ ያልገፉ፣ ወይም፡ ትምህርትን፡ ያልቀመሱ፡ በመሆናቸው፡ ሙያቸው፡ ከቤት፡ ይወሰናል። በዕድሜያቸው፡ የገፉት፡ መበለቶች፡ ከቤት፡ ውለው፣ ሲችሉም፡ ከቤተ፡ ክርስቲያን፡ ሄደው፣ የሚያውቁትን፡ ያህል፡ ይጸልያሉ። በጣም፡ የደከሙት፡ ካልጋ፡ ይውላሉ። እርዳታ፡ የሚያገኙት፡ በዕድሜ፡ አነስ፡ ካሉ፡ መነኩሴዎች፡ ነው። ጠንከር፡ ያሉቱ፡ መነኩሴዎች፡ ፈጭተው፣ ለምነው፣ ውኃ፡ ወርደው፡ ደብሩን፡ ወይም፡ ገዳሙን፡ ያገለግላሉ። ግብሩ፡ ከዓለማዊ፡ ሴቶች፡ አይለይም፣ ዓላማው፡ መንፈሳዊ፡ መሆኑ፡ እንጂ።

ወንዶች፡ መነኮሳት፡ በሁለት፡ ሊከፈሉ፡ ይችላሉ። ጨዋና፡ የተማሩ፡ ናቸው። ጠቅላላውን፡ የወንዶች፡ ግብር፡ አንድ፡ ነው። ማረስ፣ እንጨት፡ መስበር፣ ለመነኮሳት፡ የሚሆኑ፡ ጎጆዎችን፡ መሥራት፣ ይህን፡ የመሳሰለ፡ ሥራ፡ ይሠራሉ። እንዲህ፡ ያለው፡ ሥራ፡ ለጨዋዎች፡ ነው፤ ምክንያቱም፡ ተምረው፡ ስላልተመራመሩ፡ ቤተ፡ ክርስቲያኑን፡ ወይም፡ ገዳሙን፡ በሌላ፡ መንገድ፡ ሊያገለግሉ፡ አይችሉም። ተምረው፡ የተመራመሩት፡ የጨዋዎቹንም፡ ሥራ፡ ሊካፈሉ፣ ነገር፡ ግን፡ የሚበዛው፡ ሥራቸው፣ በአካባቢው፡ የሚያገኟቸውን፡ መሀይምናን፡ ማስተማር፣ ፊደል፡ ማስቆጠር፣ ቃለ፡ እግዚአብሔርን፡ ማሰማት፣ መጻሕፍትን፡ ማንበብ፣ ሰዓታት፡ መቆም፣ መቀደስ፣ በገዳሙ፡ ያሉ፡ ደካሞችንና፡ በሽተኞች፡ ማቁረብና፡ ጠበል፡ መርጨት፣ ይህን፡ የመሳሰለው፡ ነው። ትልቅ፡ ክብር፡ በዓልም፡ ባለ፡ ጊዜ፡ ከየሥፍራው፡ ለሚመጡት፡ ምእመናን፡ ታምራትን፡ ማሰማት፡ አስፈላጊ፡ በሆነ፡ ጊዜም፡ ለቤተ፡ ክርስቲያን፡ ማሳደሻም፡ ሆነ፡ ማሠሪያ፡ ገንዘብ፡

መሰብሰብ፤ ይህም ከግብራቸው፡ አንዱ፡ ነው፤ ይሰማሉ፤ ይፈራሉ፤ ይከበራሉ:: ጠቅላላውን፡ ሥራቸው፡ ሁሉ የነርሱን፡ ሥጋ፡ የሚያደላድል፡ ሳይሆን፡ ነፍሳቸው፡ ወደእግዚአብሔር፡ መንግሥት፡ የምትገባበትን፡ የሚመለከት፡ ነው:: የመጨረሻ፡ ዓላማቸው፡ መብቃት፡ ነው:: ሲበቁም፡ የእግዚአብሔር፡ መንፈስ፡ ይገባቸዋል፤ በመንፈስ፡ ከእግዜርና፡ ከመላእክት፤ ከጻድቃንም፡ ጋር፡ ይነጋገራሉ፡ ይባላል:: ቅዱስ፡ መንፈስ፡ ያሰማቸውን፡ ቃልም፡ እንደነሱ፡ ላልበቁት፤ ፈጽመው፡ ከኃጢአታቸው፡ ላልነጹ፡ ዓለማውያን፡ ያሰማሉ::

ልብሳቸው፡ እንደነገሩ፡ ነው፤ ከተገኘ፡ አጽፋ፡ መላይ፤ ካልተገኘም፡ ደበሎ፡ ይለብሳሉ፤ ምግባቸው፡ እንደዓለማዊው፡ ሰው፡ በቀን፡ ሁለት፡ ሦስቴ፡ አይደለም:: ጾም፡ ይበዛል:: ሲበሉም፡ በጥሬ፤ በቅጠልና፡ በውኃ፡ ይወሰናሉ:: አንዳንዴም፡ እደድቅ፡ ያለ፡ እንጀራን፡ የመሰለ፡ ምግብ፡ ይወስዱላቸዋል:: ቀኑና፡ ሌቱም፡ በጸሎት፡ ያልቃል:: ጥንቱ፡ ሁኔታው፡ እንዲህ፡ ሲሆን፡ ሥልጣኔ፡ እየገባ፡ ሲሄድ፡ ከተማን፡ ቀምሰው፡ ከተማን፡ የለመዱ፡ መነኮሳትም፡ አሉ:: እነዚህ፡ አለባበሳቸውም፡ ምግባቸውም፡ በዱር፡ በገዳም፡ ካሉት፡ የተለየ፡ ነው:: ከመጠጡም፡ ይሞክራሉ፤ ቃለ፡ እግዚአብሔርም፡ ሲያሰሙ፡ ለዘብ፡ ብለው፡ ሳይሆን፡ ቁጣና፡ ስድብን፡ ይቀላቅላሉ:: ዓላማቸውም፡ ፍጹምነት፡ ይጎለዋል፤ ብቃት፡ የላቸውም፤ ስለሆነም፡ በዓለማውያኑ፡ ዘንድ፡ እንደበቁት፡ አይሰሙም፤ አይከበሩም:: እንዲያውም፡ መሣቂያ፡ ይሆናሉ:: ሐሳዌ፡ መሲሕ፡ የሚል፡ ስም፡ ያተርፋሉ:: "የበግ፡ ፀጉር፡ ለብሰው፤ ፀጉራቸውን፡ አሳድገው፤ በኔ፡ ስም፡ ሊያታልሏችሁ፡ ይመጣሉ" የሚለው፡ የክርስቶስ፡ ቃል፡ እነሱን፡ የሚመለከት፡ ይሆናል::

እንዲህ፡ ያለ፡ ልዩነት፡ ቢኖርም፡ ምንኩስና፡ በጥንቱ፡ መሠረቱ፡ የብቃት፡ የእግዚአብሔርን፡ መንግሥት፡ መውረሻ፡ መንገድ፡ ሆኖ፡ በብዙዎቹ፡ ምእመናን፡ ዘንድ፡ እንደክቡር፡ ነገር፡ የሚታይ፡ ነው፤ ዛሬ፡ የሚመነኩሱት፡ ቁጥራቸው፡ እያነሰ፡ ቢሄድም::

ተስፋ፡ ኃይሌ፡ }
ሣህሉ፡ አንቢሉ } ተውጣጥቶ፡ የተጻፈ፡

ተስፋ፡ ኃይሌ

የቤተ፡ ክህነት፡ ትምህርት፡

በኢትዮጵያ፣ በተለይም፡ በክርስቲያን፡ ሕዝብ፡ ዘንድ፣ የቤተ፡ ክህነት፡ ትምህርት፣ ከባሕሉ፡ ጋር፡ የመነካከሩ፡ ማንኛነቱን፡ ይህ፡ ይታያል፡፡ ጥንት፡ ዘመናዊ፡ ትምህርት፡ ባልታወቀበት፡ ዘመን፣ አሁንም፡ ሥልጣኔ፡ ባልተስፋፋበት፡ ሥፍራ፡ ሁሉ፣ መማርን፡ የሚያስችል፡ ነገር፡ የለምና፣ ያው፡ ያለው፡ የቤተ፡ ክህነት፡ ትምህርት፡ ከፍ፡ ባለ፡ ደረጃ፡ ላይ፡ ነው፡ የነበረ፤ ያለውም፡፡ ከቤተ፡ ክህነት፡ ገብቶ፡ ፊደልን፡ ቆጥሮ፡ መጽሐፍን፡ ማንበብ፡ አዋቂ፡ ከማሰኘቱም፡ ሌላ፡ ከግዜር፡ የተሰጠ፡ ዕድል፡ ነው፡ ተብሎ፡ ይታመናል፤ ትምህርት፡ ሁሉ፡ በቀጥታ፡ ከሃይማኖት፡ ጋር፡ የተያያዘ፡ ነውና፡፡ እንዲም፡ ዘመናዊው፡ ትምህርት፡ ሃይማኖትን፡ ያስለውጣል፣ በተለይም፡ ያስክዳል፣ የሚል፡ እምነት፡ አለና፡ ነው፡፡ የቤተ፡ ክህነት፡ ትምህርት፡ ሃይማኖትን፡ ያጠነክራል፣ የሰይጣን፡ ተፅዕኖ፡ ያስወግዳል፣ እግዜርን፡ መፍራት፡ ያስተምራል፣ በሚሉ፡ ሃይማኖታዊ፡ ስብከቶች፣ ሕጎችና፡ ድንጋጌዎች፡ የተመሠረተ፡ ነው፤ በተለይም፡ የኦርቶዶክስን፡ ሃይማኖት፡ ይመለከታል፡፡ ስለዚህ፡ ጥንት፡ ቤተ፡ ክህነት፡ የሚገባው፡ ሰው፡ ዓላማው፡ ዐዋቂነት፡ ብቻ፡ ሳይሆን፡ የእግዜር፡ ሰው፣ የተወደደ፣ የተከበረ፣ መሆኑንም፡ ጭምር፡ ነው፡፡

ከቤተ፡ ክህነት፡ የሚሰጠውን፡ ትምህርት፡ ለማጠናቀቅ፡ የተወሰነ፡ ጊዜ፡ ያለ፡ አይመስለኝም፡፡ ትምህርት፡ ቤትም፡ ለመግባት፡ የተወሰነ፡ ጊዜ፡ የለም፡፡ አንዴ፡ ትምህርት፡ ጀምሮ፡ ቀለም፡ የገባው፡ ሁሉ፣ የሃይማኖቱንም፡ ትምህርት፣ እርሱ፡ የግዜር፡ ሰው፡ ሊሆን፡ መቻሉን፡ ያጸደቀለት፡ ሁሉ፣ ትምህርቱን፡ የሚጨርስበት፡ ጊዜ፡ የለውም፤ ትምህርት፡ ፍጻሜ፡ የለውምና፡ ነው፡፡

ገና፡ ሲገባ፡ እንዴት፡ ፊደልና፡ እንዴት፡ የሣር፡ ስባሪ፡ በእጁ፡ ይዞ፡ ሀ፣ ሁ፣ ሂ፣ እያለ፡ መቁጠር፡ ይጀምራል፤ ፊደሉን፡ ሲጨርስ፡ ወደ፡ ግዕዝ፣ ከዚያም፡ ወደውርድ፡ ንባብ፣ ኋላም፡ ወደንባብ፡ ይሻገራል፡፡ አንድ፡ ጊዜ፡ ንባብ፡ ካወቀ፡ መጽሐፍ፡ መግለጥ፡ ከቻለ፡ ልዩ፡ ልዩ፡ መጽሐፎችን፡ በማንበብ፡ የገባበት፡ ችሎታውን፡ ያለዝባል፤ ዳዊት፣ ወንጌሉ፣ ውዳሴ፡ ማርያም፡ መልክአ፡ ማርያምና፡ መልክአ፡ ክርስቶስ፣ ሌሎችም፡ ይነበባሉ፤ በቃልም፡ ይጠናሉ፡፡ እንዲህ፡ በእንዲህ፡ የመጀመሪያውን፡ ደረጃ፡ ካጣጣመ፡ በኋላ፡ እንደየችሎታውና፡ እንደየዝንባሌው፡ ለዜማው፡ ወደዜማ፡ ቤት፣ ለቅኔው፣ ወደ፡ ቅኔው፡ ቤት፣ ለንባብና፡ ለትርጓሜው፡ ወደንባብ፡ ቤት፡ ይገባል፤ የጣመውና፡ የቻለም፡ ሦስቱንም፡ ያቀናብራል፤ መግፋት፡ ያልቻለው፡ ባለው፡ ዕውቀት፡ ጸሎተኛና፡ ዳዊት፡ ደጋሚ፡ ሆኖ፡ ይኖራል፡፡

ብዙውን፡ ጊዜ፡ ወደዲቁናው፡ የሚያዘነብሉት፡ ሕፃናት፡ ይላሉ፡፡ ውዳሴ፡ ማርያምንና፡ መልክአን፡ አለዝበው፡ ሲጨርሱ፡ ወደ፡ ጳጳሱ፡ ሄደው፡ አስፈላጊውን፡ ፈተና፡ ካለፉ፡ በኋላ፡ ምሥክር፡ ያገኙ፤ ከዚያ፡ ወዲያ፡ የቤተ፡ ክርስቲያን፡ አገልጋይ፡ ይሆናሉ፡፡ እዚህ፡ ላይ፡ ትምህርት፡ እንደ፡ ዘመኑ፡ ትምህርት፡ የተወሰነ፡ ደመወዝ፡ የሚያስገኝ፡ አለመሆኑን፡ ማየት፡ ያስፈልጋል፡፡ ቀዳሚ፡ ዓላማው፡ ቤተ፡ ክርስቲያንን፡ ማገልገልና፡ ቃለ፡ እግዚአብሔርን፡ መስበክ፡ ነው፤

የአገልጋይ ድርጎ፡ ምእመናን፡ ለቤተ ክርስቲያን፡ ከሚያቀርቡት፡ ላይ፡ ተቀርጦ፡ የሚሰጠው፡ ነው፤ ብዙውን ጊዜ፡ ከቤት፡ ቤት፡ እያለ፡ ነው የሀለት እንጀራውን፡ የሚያገኝ፤ የበሊታውም ያርሳል፤ ሸማ፡ ይሰራል፤ ቤት፡ ይከድናል፡፡ ከዚያ ባለፈ፡ ምግቡ፡ የማኅበር፡ መንፈስ፡ ይሆናል፡፡ ሾንቶኑም፡ በትምህርቱ፡ ቢገፋ፡ ይህንኑ አውቆ፡ ነው፡፡ እንዲያም፡ በኅብረ፡ ሰቡ፡ ውስጥ፤ ንባብ፡ አውቆ፤ መጽሐፉ፡ ገልጦ፤ ቃለ፡ እግዚአብሔርን፡ ማሰማት፡ መቻሉ፤ ራሱን፡ የቻለ፡ ፀጋና፡ ክብር፡ ሆኖ፡ ነው፡ የሚታየው፡፡

በዚህ፡ ዓይነት፡ ዓላማ የተነሣ፡ ትምህርት፡ ተቋጥረው፡ ከሃይማኖት፡ ጋር፡ በመሆኑና፡ የእግዚአብሔርንም፡ ጥበብ፡ ማስተማሩ፡ በጊዜ፡ ስለአልተወሰነ፤ ትምህርቱ፡ በይኸን፡ ያህል፡ ጊዜ፡ ያልቃል፡ የሚባልበት ወሰን፡ የለውም፤ ካላቋረጡትም፡ በቀር፡ ዕድሜ፡ ሙሉ፡ ትምህርት፡ ነው፤ የሊቃውንትም፡ ደረጃ፡ የሚደረስበት፡ የትምህርቱ፡ ዓይነት፡ የሚወሰንበት፡ ጊዜ፡ ኖሮ፡ ሳይሆን፡ ሰውየው፡ ከመጽሐፉ፡ ጋር፡ ያሳለፈው፡ ጊዜ፡ እየታየ ነው ይሆን፡ እየቀረም፡፡ በዚህም፡ ምክንያት፤ በቀድሞ ዘመን፡ ትምህርት፡ ፍለጋ፡ እየተባለ፡ ከአንድ ጠቅላይ ግዛት፡ ወደሌላ፡ መሄድ፡ ዛሬ፡ ካንድ፡ ትምህርት፡ ቤት፡ ወደሌላ፡ እንደመዛወር፡ የሚቆጠር፡ ነው፤ ያኛው፡ ብቻ፡ የዓመት፡ ጎዳና፡ ከመሆኑ፡ በቀር፡፡ እንደዚሁም፡ የገንዘብ፡ ነገር፡ ከመስፋፋቱ፡ በፊት፡ የተማሪው፡ ቀለብ፡ ከየቤቱ፡ የሚለምነው፡ እህልና፡ ውኃ፡ ነበር፤ ማደሪያውም፡ ለእግዜር፡ ያለ፡ ቢያስጠጋው፡ የየሰዉ፡ ቤት፤ አለዚያም፡ የየደብሩ፡ ዛፍ፡ ጥግ፡ ነበር፡፡

አንድ፡ መምህር፡ ከአንድ፡ ዋርካ፡ ሥር፡ መንበሩን፡ ዘርግቶ፡ በርካታ፡ ያሉ፤ ከየቦታው፡ የተጠራቀሙ፡ ተማሪዎችን፡ ሰብስቦ፤ እንደ፡ መጽሐፉ፡ ብቻ፡ ገልጦ፡ ያነባል፤ ያስነብባል፤ ይሰብካል፡ ይተረጉማል፡፡ ተማሪዎቹም፤ በቃላቸው፡ ይከተላሉ፤ ያጠናሉ፤ የጽሕፈት፡ መሣሪያ፡ አልነበራቸውምና፡፡ የነበራቸው፡ መሣሪያ፡ ያው፡ የተነገራቸውን፡ በቃል፡ የማጥናት፡ ችሎታቸው፡ ብቻ፡ ነበረ፡፡ ቀን፡ ሲማሩ፡ የዋሉትን፡ ማታ፡ በርጂ፡ ሰላሙ፤ በየቤተ ክርስቲያኑ፡ ዙሪያ፡ ሲያዘሙ፡ ያመሻሉ፡፡

በትምህርቱ መጨረሻ፤ ዘመን፡ በደንብ ያጠናቀቀው፡ ለቅስና፡ ይታጫል፤ ቅኔ፡ ዘርፈውም፡ ለአስተማሪነት፡ ይሰማራል፤ ተማሪዎችን፡ ሰብስቦ፡ ያስተምራል፡፡ እየዘረፈም፡ የእግዚአብሔርን፡ ቃል፡ ይሰብካል፡፡ ይሁን፡ እንጂ፡ በነጠ፡ ቄስ ማጠቅ የሚገባውን፡ አጠቃ፡ ማለት፡ አይደለም፡፡ እሱም ዐዋቂነቱን፡ ለማስመስከር፡ ከሐዲስ፤ ከብሉይ፡ ከሊቃውንት፡ ከአራቱም፡ የመጨረሻ፡ ተብለው፡ ከሚጠሩትም፡ ከሰማንያ፡ አሐዱ፤ ማጠናቀቅ የሚፈልገውን፡ ማጠናቀቅ አለበት፡፡ ይህን፡ ሁሉ አልፎ መምህሩ፡ ከመሰከረለት፡ በኋላ፡ ተማሪው፡ መምህር፡ ይባላል፡፡ የትምህርቱ ዓይነትና፡ ጥልቀትም ታይቶ፤ አለቃ፤ መላከ፡ ሰላም፤ መላከ፡ ኃይል፤ ርእሰ፡ ደብር፤ መሪ፡ ጌታ፤ ሊቅ፡ ሊቀ ሊቃውንት፤ ይህንንም፡ የመሳሰሉት፡ የሹመት፡ በየተራ፡ ይሰጡታል፡፡

የቤተ፡ ክርስቲያን፡ ምሁራን፡ ቀዳሚ፡ መልእክታቸው፡ የእግዚአብሔርን፡ ቃል፡ ማሰማት፡ በመሆኑ፤ ክፉ ያሉት፡ በማስወገድ፤ በየሀገሩ፡ የአስተዳደሩን፡ ሥራ፡ ሲያጠናቅቁ፤ ዝቅ፡ ያሉት፡ በየቤተ ክርስቲያኑ፤ በየሰንበቴው፡ እየዞሩ፡ መስበክ፡ ነው፡፡ ንስሐ፡ እንዲገቡ፤ ክርስትና፡ እንዲነሡ፤ ~~[illegible]~~ ሱባኤ፡ መስጠት፤ ይህ፡ ሁሉ፡ የዘመኑ፡ ተማሪ፡

፫

የማይቆናቆናቸው፡ የነርሱ ብቻ፡ ሥራ፡ ነው፡፡ ተቆራጮቹ፡ ይመወዝ፡ የነቹውም፡፡ ቆለገቻው፡ ያው ለተዝካርም፡ ሆኑ፡ ለድግስ ወደየሰንበቴው፡ የሚመጣው፡ ምግብ፡ ነው፡፡ ያወቁበትም፡ መጽሐፍ በመገልበጥ፡ ለመኳንንቶና ለወይዘዝሮቶ፡ በማበርከት፡ ለስፋታቸው፡ ቀን፡ ሳይሆን፡ ጉርሻ፡ በመቀበል፡ ነው፡ የሚኖሩ፡፡ ባለጠጎች የገነቻውም፡ መጽሐፍ፡ በመግለጽ፡ በመመንቆስ፡ እናጠምቃለን፡ በማለት ይኖራሉ፡፡ ጊዜ፡ በመናጀቶና፡ ይዘታውም፡ ዝቅ፡ በማለት፡ እንድም ከሁን፡ በስለማኑው፡ ዘመን፡ በገቢ፡ በጉል፡ የማይጠቅም፡ በመሆኑ፡ ልጆቻቸውን፡ ወደ ቤተክህነት፡ የሚልክ፡ ብዙ፡ የሉም፡፡ ጊዜውም፡ እየገፋ፡ ሲሄድ፡ ቤተ፡ ክህነት፡ በትምህርት፡ በጉል፡ የነበራትን፡ የበላይ፡ ጠባቂነት፡ ለዩኒቨርስቲው፡ ተስተላለፋለች፡፡

ታደሰ፡ ወልዴ፡ መስቀል።

ጥንቈላ

ጥንቈላ፡ በትርጉሙና በስሙ፡ ከአስማት፡ ጋር፡ የተዛመደ፡ ነው። ጥንቈላ፡ ዓይነቱ፡ የበዛ፡ ነው፡ ዛርና፡ አውሊያን፡ የመሳሰሉትንም፡ ይጠቃቀሳል።

ጥንቈላ፡ መቼ፡ እንደተጀመረ፡ አይታወቅም፤ ይሁን እንጂ፡ ጉሳ፡ ብሉ፡ መነሻት፡ የጀመረው፡ በአጼ፡ ዘርዐ፡ ያዕቆብ፡ ዘመነ፡ መንግሥት፡ መሆኑን፡ ታሪክ፡ ያወሳናል። አሁንም፡ በዘመናችን፡ በያለበት፡ መጽሐፍ፡ እንገልጽለን፣ የበውን ኮከብ፡ እንቆጥርላችሁ፣ አጋንንት፡ እንጉትታለን፣ መድኃኒት፡ እናደርጋለን፣ ለሆነው፡ ችግር፡ መፍትሔ፡ እናቀርባለን፡ የሚሉ፡ ደብተሮችና፡ አታላዮች፡ አይታጡም። እነዚህም ሰዎች፡ መጽሐፍ፡ ቢበኑ፡ በማንደር፡ ያነባቡና፡ ጥምጥማቸውን ያሳምሩና፡ በለዘበ፡ አንደበት እያተናገሩ፣ ከቤት፡ ቤት፡ ከመንደር፡ መንደር፡ እየዞሩ፡ ገንዘብ፡ በመሰብሰብ፡ የዕለትም፡ ሆነ፣ የዘለቄታ፡ ችግራቸውን፡ የሚወጡ፡ ናቸው።

ይህን፡ ከነዚን፡ ዘንድ፡ ስለኮከብ፡ አቆጣጠርና፡ ኮከቡ፡ በእንስሳትና፡ በአራዊት፡ መመሰሉን፣ ዘመንፈስ ቅዱስ፡ ከብርሃ፡ "ጠቢባ፡ መናፍስት፡ ወዐውደ ነገሥት" በሚል መጽሐፍ፡ የጻፉትን፣ መጥቀስ ሳይበጅ አይቀርም። ለንባብም፡ ይመች፡ ዘንድ፡ የግዕዙ፡ እንግዚ፡ በዘመናችን፡ ቋንቋ፡ ተ[illegible]ሰ። ፊደሉም፣ በተራ ቁጥሩ እንደሚገኝ፡ የተደረገው፡ በቀጥታ፡ ሳይገደፍ፡ ነው።

ተራቁ ፊደላት (የፊደል፡ አቆጣጠር፡ ዐዋጅና፡ ሐሳ፡)

ሀ፡ 1፤ ለ፡ 2፤ ሐ፡ 3፤ መ፡ 4፤ ሠ፡ 5፤ ረ፡ 6፤ ..

ተራ ቁጥር		በ7 ሲገደፍ	በ9 ሲገደፍ	በ12 ሲገደፍ	
ሰ	7	=			
ቀ	8	1			
በ	9	2	=		
ተ	10	3	1		
ኀ	20	6	2	8	
ነ	30	2	3	6	
አ	40	5	4	4	
ከ	50	1	5	2	
ወ	60	4	6	=	
ዐ	70	=	7	10	
ዘ	80	3	8	8	
የ	90	6	=	6	
ደ	100	2	1	4	

፪

ተራ ቍጥር		በ7 በገደፍ፡	በ9 በገደፍ፡	በ12 በገደፍ
ገ	200	4	2	8
ጠ	300	6	3	=
ጸ	400	1	4	4
ጸ	500	3	5	8
ፀ	600	5	6	=
ፈ	700	=	7	4
ፐ	800	2	8	8

የኮከቦች፡ ቍጥርና፡ የባሕርይ፡ ምሳሌ፡

1ኛ፡ ሐመል እሳት፤ ምሳሌው ጀብ፡ ነው
2ኛ፡ ሠውር መሬት፤ ምሳሌው ኅንጀር፡ ነው
3ኛ፡ ገውዝ፡ ነፋስ፤ " ኦጋዘን፡ ነው፡
4ኛ፡ ሸርጣን ውኃ፤ " ቅበሮና ቀላ፡ ነው፤
5ኛ፡ አሰድ፡ እሳት፤ " አንበሳ፡ ነው፤
6ኛ፡ ሰንቡላ፡ መሬት " ጉትት ከዓሙሌ፡ ነው፡
7ኛ፡ ሚዛን፡ ነፋስ " ተከላ፡ ነው፤
8ኛ፡ አቅራብ፡ ውኃ " ነብር፡ ነው፤
9ኛ፡ ቀውስ፡ እሳት፡ " ጀብ፡ ነው፤
10ኛ፡ ጀዲ፡ መሬት፡ " ጎበር፡ ነው፡
11ኛ፡ ደለዊ፡ ነፋስ፡ " በሬ፡ ነው፤
12ኛ፡ ሑት፡ ውኃ " ከይሲ፡ ነው፡

እንግዲህ፡ ጠንቋዩ፡ ከዚህ፡ በላይ፡ ያለውን፡ የኮከብ፡ ቍጥርና ስም፡ ይዞ፡ ዕድሉን ለማወቅ የሚፈልገውን፡ ሰው፡ ስሙንና፡ የእናቱን ስም፡ ይዞ፡ በ7፡ በ9፡ ወይም በ12፡ እያካፈለ፡ የበውየውን፡ ኮከብ፡ ካገኘ፡ በኋላ፡ በለኮከቡ፡ የሚያሠራውን፡ ምዕራፍ፡ ገልጦ፡ የዕድሉን፡ ሁኔታ ከገመናችለው፡ ይዘረዝርለታል፡ ጉዳዩ፡ ጋብቻ፡ ከሆነ፡ የሁለቱን፡ አጨኞች፡ ስም፡ ብቻ፡ ይዞ፡ ይቀምራል፡ ለንግድ፡ ወይም፡ ለሌላ፡ ዓይነት፡ ሥራ፡ ቢፈልግም፡ እንዲሁ፡ ያደርጋል፡ በሽታ፡ ነገር፡ ከሆነ፤ ንቀር፡ በግ፤ ቀይ፡ ዶሮ፡ ወዘተ፡ አርደህ፡ ደሙን፡ ተቀብ፤ የርግብ፡ ሥጋ፡ ብላ፤ ይህንንም፡ (መጠኑ፡ ያልታወቀ ከሥራ፡ ሥር፡ የተገኘ፡ መድኃኒት ይለጥፍና) በገበበ፡ ጠላ ቅመስ፡

፫

እያለ፡ ይነግሩዋል፡፡ እንደአስፈላጊነቱም፡ ጥፊት፡ አበሻር፡ በግራ፡ ክንዱ፡ ወይንም፡ በአንገቱ፡ እንዲያሥር፡ ይነግሩዋል፡፡ ጥፊቱም፡ በሰውየው፡ ቁመት፡ ልክ፡ በሆነ፤ ስፋቱ፡ ከዐሥር፡ እስከ፡ ዐሥራምስት፡ ሳንቲ፡ ሜትር፡ በሆነ፡ ብራና፡ ላይ፡ በቀይ፡ ቀለም፤ ጥቁርም፡ ተቀላቅሎበት፡ ይጻፋል፡፡ ሁለተኛው፡ ዐይነት፡ ጽሑፉ፡ በፋ፡ ባለ፡ ብራና፡ ከመሀል፡ ጀምሮ፡ ክበብ፡ እየሠራ፡ እስከብራናው፡ ጠርዝ፡ ይደርስ፡ [illegible]፡ ነው፡፡ ጽሑፉ፡ አብዛኛውን፡ ጊዜ፡ አይነበብም፤ ቢነበብም፡ በግዕዝም፤ አንዳንዴም፡ ትርጉም፡ በማይሰጡ፡ ቃላት፡ ግራ፡ በሚገባ፡ ዓይነት፡ ነው፡ የሚጻፉ፤ ግራ፡ የገባውም፡ መሀይምን፡ እንደ፡ እግዚአብሔር፡ ቃል፡ አሜን፡ ብለው፡ ይቀበሉዋል፡፡ ሆኖም፡ በጽሑፉ፡ [illegible]፡ የአብ፡ የወልድ፡ የመንፈስ፡ ቅዱስ፡ ስም፡ ይጠቀሳል፤ ማለቱም፡ ሳይሆን፡ አይቀርም፡፡

ከዚህ፡ በላይ፡ ያለው፡ የመጣፍ፡ ገለጻ፡ ሲሆን፤ በስኒ፤ በጠልሰምም፡ በዐጣንም፡ እያደረጉ፡ የሚጠነቁሉ፡ አሉ፡፡ ቡና፡ ተፈልቶ፡ የሚጠነቆልለት፡ ሰው፡ ቡናውን፡ እንዲጠጣ፡ ይደረጋል፡፡ ጠጥቶም፡ ሲጨርስ፡ አተላውን፡ ከስኒው፡ ውስጥ፡ ወደመሬት፡ ያፈስሳል፤ በስኒው፡ ውስጥ፡ አተላው፡ ሸንተረር፡ ይሰራል፤ በነዚህም፡ ሸንተረሮችን፡ አይቶ፡ ጉድጓድ፡ ይታየኛል፤ ሲሳይ፡ ይታየኛል፤ ቤትም፡ ከሆነች፡ አንድ፡ ሰው፡ ~~አቶ~~ን፡ ሀብትና፡ [illegible]፤ ከተገናኘህ፡ በዚህ፡ ሲሳይና፡ ይስጣ፡ ያጋጥምሃል፤ እያለ፡ የሆነ፡ ያልሆነውን፡ ይናገራል፡፡

በዐጣን፡ የሚጠነቆለው፡ ከሚጠነቆልለት፡ ላይ፡ ዐጣን፡ ተቀብሎ፡ እሳት፡ በያዘ፡ ማርገራት፡ ላይ፡ ያደርጋል፡፡ ዐጣኑ፡ ሲጨስ፤ ጢሱ፡ ቀጥ፡ ብሎ ወደላይ፡ የወጣ፡ እንደሆነ፡ የመልካም፡ ዕድል፡ ምልክት፡ መሆኑንና፡ ደስታና፡ ሲሳይ፡ ወደቤቱ፡ መሆኑን፡ ያመለክታል፡፡ ካልሆነም፡ በዚያው፡ ልክ፡ የመጥፎ፡ ነገር፡ ምልክት፡ ይሆናል፡፡

በጠጠር፡ የሚጠነቆለው፡ ደግሞ፡ ጠጠሩን፡ በማየት፤ ዘርዝሮ፡ በመቁጠርና፡ በመጣል፡ ነው፡፡ ጠጠሩ፡ እስከምለምፍ፡ ትይዙ፡ ነው፤ የእናት፡ የአባትህ፡ መሬት፡ የሁለት፡ ቀሊ፡ ርቀትሃል፤ አባ፡ ቡዳር፡ የሚፈልገውን፡ ለማግኘት፡ ለማገርገርህ፡ እሱ፡ ነው፡ ተቃርኖህ፤ እንዲህ፡ ያደረገህ፡ እያለ፡ ይናገራል፡፡

ከዚህ፡ በላይ፡ የተጠቀሱት፡ የጥንቆላ፡ ዓይነቶች፡ ከሞላ፡ ጎደል፡ በዐይን፡ በሚታዩ፡ ነገሮች፡ ነው፡ የሚደረጉ፡፡ ሌሎች፡ ደግሞ፡ ሊታዩ፡ በማይችሉ፡ ረቂቅ፡ መናፍስት፡ ከማግኘት፡ የሚገኙ፡ እንደዛር፤ ውቃቢ፤ ወፊ፡ ከበሮ፤ የዛር፡ ሠላጄ፡ እየተባሉ፡ የሚጠሩ፡ ርኩስ፡ መናፍስት፡ የነደፉቸው፡ ሰዎች፡ የሚሰሩት፡ ሥራ፡ ነው፡፡ እነዚህ፡ ባለውቃቢዎች፡ በብዛት፡ የተለያዩ፡ ሊገኙ፡ አገልጋዮች፡ በዐይን፡ ሊታዩና፡ ይገኛሉ፡ ተብሎ፡ ይታመናል፡፡

ባለውቃቢዎቹ፡ በዓመት፡ አንድ፡ ጊዜ፡ ከኅዳር፡ ጎኅ፡ ሠን፡ ሠርዓት፡ በጀሌዎቻቸ(ውላጆቻቸ) እየታጀቡ፡ በዓል፡ ያከብራሉ። በበዓሉም፡ ላይ፡ ግዝ፡ ውቃቢ፡ ይከላቸው፡ ለቻቹ፡ ከጸለሉት፡ መዋቻው፡ ከሁለትና፡ ከሦስት፡ ቀናት፡ ሲዘፍኑና፡ ሲፈርዱ፡ ቆርተው፡ ወደየመጡበት፡ ከመመለሳቸው፡ በፊት፡ ለጸሎታቸው፡ የሚገባውን፡ የዓመት፡ ግብር፡ ወይም፡ 'ስለት'፡ ያቀርባሉ።

ባለውቃቢዎቹም፡ እውሊ የሆኑ፡ በተነሣባቸው፡ ጊዜ፡ ካባቸውን፡ ወይም፡ ለምዳቸውን፡ ለብሰው፤ ቡቱ፡ ወይንም፡ የዝንጀር፡ ቆዳ፡ በርኖሳቸውን፡ ደፍተው፤ እንዳንዶቹም፡ ጉሬ ዲጊታውን፡ እንገርበው፤ በትራሶቻቸውን፡ በጆቻቸው፡ ጨብጠው፤ በዥንጉርጉር፡ ጨርቅ፡ በተንቆጠቆጠ፡ መጋረጃ፡ ውስጥ፡ ከፍ፡ ባለ፡ ቦታ ላይ፡ ከዙፋናቸው፡ ትገ ከለው፡ ዝየራው፡ ፣፡ በጭብጨባና በዳቤ፡ እየታጀቡ፡ ይደነፋሉ። የዘፈኑም፡ ለዛ፡ እየለዋወጠ፡ ይሞግታሉ፡ ታላ፤ ለምሳሌም፡ ያህል፡ "መስን"፡ ለተባለው፡ ዛር፡ እንዲህ፡ እየተባለ፡ ይዘፈናል፤

፩ መስን፡ ማነው፡ እንተው ማነው፡
ንጌን፡ መስ፡
፪ መስን፡ የሱ ደው፤ መስን፡ ደሬ ደው፤
ሾርባው፡ ዘመዱ፡ በጫንቃው፡
፫ እንጀራ፡ ሱሆኔ፡ ለጋ
መስን፡ አለንጋ
፬ መስን፡ ዘገዩ፤ ምነው፡ ዘገየ፡
እሸሩር እዩዩ

እንዲሁም "አዳል፡ ሞቴ" ለሚባለው ዛር

፩ አዳል ማነው፡ እንተው ማነው፡
አጠሣን፡ ቡና፡
፪ ማገ፡ ወንዱ፡ ና ማ፡ ወንዱ፡
ገለበሩ ይ፡ ለምዱ
፫ ጅው፡ ጅው አለ፡ መጋረጃው፡
አዳሉ፡ ሀሙ፡ ሲለያየው፡
፬ እሬ፡ አዳል፡ አዳል፡ እሬ አዳል፡ ሞቴ፡
ካንተ፡ በሆነ፡ ቸር፡ ክራሞቴ፡

እንዲህም፡ እየተባለ፡ በሚዘየርበት፡ ጊዜ፡ ባለውቃቢውና፡ አጃቢዎቹ፡ እንገታቸውን፡ ከወገብ፡ ወደፊት፤ ኋላና፡ ፊትም፡ እያቀፉ፡ ሩቅያ፡ በመወራረሻም፡

ፍርድ ይጀመራል። ፍርዱ ለሌሎች በማይታወቅ ቋንቋ በአስተርጓሚው አማካይነት ይነገራል፤ መፍትሔ ፈላጊዎችና ችግሮችን፡ በሚሰሙ ቋንቋ ይናገራሉ፤ ያስተርጓሚውም፡ ለባለውቃቢው ይሰማል። ችግረኛው፡ መፍትሔው፡ ትንግርት፡ መድኃኒት ተዛሬት፡ የተነገረውን ካዳመጠ ሌላ ቀን፡ እንዲመለስ፡ ተነግሮት፡ ይሄዳል።

በጠቅላላ፡ አነጋገር፡ በአንድ፡ ጠንቋይ፡ አጠገብ ያሉ ሰዎች፡ እያንዳንዳቸው፡ ሁሉ፡ በዚያው፡ በጠንቋዩ ላይ፡ የተመሠረተ፡ ይመስላል። እንደአጋጣሚም፡ ሆኖ፡ ከመቶ አንድ፡ ፍጻሜው፡ የተሳካለት፡ መፍትሔውን፡ ባገኘ፡ ጊዜ፡ እምነቱ፡ ከቀድሞው፡ ይልቅ፡ የፀና፡ ይሆናል፤ መጠንቀቅም፡ መከላከያውም፡ የተቀበለው፡ ለዘም ይሆናል። የጠንቋዮችንም፡ ስም፡ እያገነነ፡ ይናገራል። እንዲህም፡ በማድረግ፡ የሰዎችን፡ እምነት፡ በጠንቋዮችና፡ በእግዚአብሔር፡ መካከል፡ ከፋሉ፡ እንዲሁ፡ ሰው የሁለት ጌቶች፡ ባርያ ያደርገዋል፡

ይልቁንም፡ አንዳንድ፡ ሰዎች፡ በነዚህ፡ ጠንቋዮችና፡ ውቃቢዎች፡ ከመመረላቸው፡ የተነሣ፡ በነሱው፡ ትእዛዝ፡ ከቤት፡ የማይወጡ፡ ሥራ የማይሠሩ፡ እነሱው ያዛል፡ እያሉ፡ ጎዳ፡ የሚኖሩ፡ አሉ። ለምሳሌም፡ ያህል፡ አንድ፡ ሰው፡ ጠዋት፡ ከቤት፡ ሲወጣ፡ ቀንድ ያለሁን ነገሮችን፡ ያገኘ፡ እንደሆን፡ ከሄደበት፡ ወይም፡ ከጉዳዩ ቀርቶ፡ እቤት፡ ይውላል። ሲወጣም፡ [illegible]፡ እንቅፋት፡ ሲመታው፡ ወይንም፡ ባይ፡ እንሥራ፡ ሲያጋጥመው የመንገድ፡ ዕድል፡ ምልክት፡ መሆኑን፡ ከነዚሁ፡ ጠንቋዮች፡ ስለተረዳ፡ ከቤት፡ ወጥቶ መሄዱ፡ ያቋርጣል። በዚህም፡ ዓይነት፡ ከጉዳዩ፡ ቀርቶ፡ የሥራ፡ ጊዜውን፡ አባክኖ፡ ድህነትን፡ እንጂ፡ የሚውለው፡ ሕዝብ፡ ቁጥር፡ ከነስተኛ፡ አይደለም፡

እስከ፡ አሁንም፡ አንዳንድ ሰዎች፡ ጠዋት፡ ሲነሡ፡ ለመሄድ፡ በሚነሱበት፡ ጊዜ፡ ልጆቻቸውን፡ አስፈልስተው፡ ከብቶቻቸውን፡ አስቀምጠው፡ ዕቃዎቻቸውን፡ አስጋግረው፡ ሀብታቸውን፡ አስቋጥረው፡ ከፈለገው፡ ነገር፡ ሁሉ፡ በሆሬያቸው፡ ወንድሞችና፡ ሊምሩት፡ የእንግሊ፡ ከብት፡ የእንግሊ፡ ውቃቢ፡ እንቁ፡ ተሰውቶበት፡ እንቁ፡ ጠባቂዎች፡ በደንና በውሀ፡ በደንና፡ መሠልስ፡ ይሉና፡ ቤዎቻቸውን፡ ቀምጠው፡ ይቆርርሱ። ካዚህ ላይ የሚመሰገን ካለ፡ ይመሰገናል፤ የሚጠላም ካለ፡ ይረገማል፤ ይወገዛል። እንዲህ፡ የቁርባቶችም፡ ሁኔ፡ የእርግማኑን ቃል፡ ኢ ሪረዮር፡ ሊሉት፡ ይሁን፡ ወይም፡ አሜን፡ እያሉ፡ ይቀበሉታል።

አንዳንድ፡ ሰዎችም፡ በሚሰጡት፡ በዚህ፡ ነገር፡ የተነሳ፡ በመሠረት፡ የእግረ ሰን፡ ሰም በሚያገኝ፡ ቢሆንም ኢይካለካሉትም።

በስማቸው፡ ቢገዙትም፡ የፈለጉትን፡ ከመሣይፈራ፡ ~~ፀዘዘተ፡~~ ይቸገራሉ። እንዲህም፡ ከመሆኑ፡ የተነሣ፡ የእግዚአብሔርን፡ ስም፡ ከመጥራት፡ ይልቅ፡ የእነዚህን፡ የመንፈቆችና፡ የገላውዴዎስ ቃች፡ ስም፡ መጥራት ለነርሱ፡ ከባድ፡ ርግማን ያለባቸው ይሆናል። በእንደዚህም፡ ከባድ፡ ፍቅር፡ የተሳሰሩም፡ በዓመት፡ በዓል ቀን፡ ለእርድ፡ የሚሆን፡ ከብቶችና፡ ዶሮ፡ በምርት፡ ይገዛሉ፡ ወይም፡ ያረባሉ፡ ይህም፡ ማለት፡ ከበግ፡ ቡሄ፡ ነጭ፡ ጥቁር፡ ቀይ፡ ከዶሮ፡ ገብስማ፡ ጥቁር፡ ነጭ፡ ስለ፡ ወርቅ፡ ይህንንም፡ የመሳሰለ፡ ነው። እነዚያ፡ማን፡ የለመደ፡ ሰዎች፡ ስላሉ፡ የፈቀደው፡ ካልተፈጸመለት፡ በሽታ ወይ፡ መሞር፡ ያስጋል፡ ይገኛል።

መንፈቆች፡ ከአንድ፡ ቦታ ወደሌላ፡ ሲጓዙ፡ ገዛ፡ ጀሌዎች፡ ሪፍሮች ምል፡ከበሮ ወንዶችው፡ በሬ፡ አፍረው፡ ቁጠሮም፡ ጉዞአቸው፡ አስቀድ ጋለሪው፡ በቅሉ ለጋለሪው፡ ይህ ሁሉ፡ እጥሮ፡ ይሄዳል። በየመንገዱም፡ የሚያገኙቸው፡ በቆች፡ ከተማች፡ ለየ ባለው እጅ፡ በመንሣት፡ ያገለግሏቸዋል። እንተው፡ ቃውቃለህ፡ ማለትም፡ አይቀርም። እ፫ ለ፫ መለሳሰምም፡ አይቀር፤ ማን፡ ይተቸው፡ እንደ፡ ከሆነ፡ ነው፤ ፍንገዶቱም፡ ወቃደው፡ የሚፈትድው፡ ይህንን ብቻ ነው። በየከረቶኩትም፡ ቦታ፡ እጅ፡ መንሻውን፡ ከ፫ቡ፡ ይበረክታል።

መንፈቆች፡ በዚሁ፡ በሚሄዱቸው፡ በበሬ፡ በመንደሮና፡ በከገርም፡ ታውቀው ብዙ ንብረት፡ ገዝዛ፡ ተገዝተዩን፡ የምግባቸው፡ ገረም በማፈሪቸው፡ ከብው የተለየ ዕለትን፡ የሚያስማቸው፡ ሙስሊም ቢታዩም በእንደ በሽል፡ ደማም፡ ተገለለው፤ ከበው ባይ ይገኙቁ፡ ሌሎች፡ ስዎች፡ የሚያበኖትን፡ ባይስፋ፡ በመቅረቱ ቻው፡ የልብ፡ ሐዘንን፡ በያተርፉ፡ እርቃፋም። ሙያቸውንም፡ እንደ፡ አማዝር፡ ጥኩስ፡ ቆዳረው፡ ሻፋትናች እንርስ፡ አለመሆናቸውን፡ የሚያውቁ፡ መነክሰው፡ የሚያስፈሩም ኢርጠተ፤ በነዚህም፡ አንበሮ፤ አማዘር መርሜ ቻው፡ ከሮቦ፡ አመጣቸት፡ ደውያንን፡ ለመፈወስ፡ ቸግሮችን፡ ለመርዳት፡ ይቻል፡ ዘንዶ፡ ሙያ፡ ያደረጉት ያህል በመመመጸደቅም፡ የሚያፋ ነበሉ..ዞሮ ዞሮ፡ ሁሉም መንፈቆች፡ ናቸው።

ማዘንጊያ፡ መኰንን፡

ፆም

ፆም፡ ከሃይማኖት፡ ጋር፡ የተያያዘ፡ ልማድ፡ ነው። መሠረታዊ፡ ፍልስፍናውም፡ በዚህ፡ ዓለም፡ ላይ፡ ሥጋን፡ በድሎ፣ መንፈስን፡ አርነት፣ ለሚቀጥለው፡ ዓለም፡ ነፍስን፡ ማዘጋጀት፡ ነው። ፆም፡ በቀላሉ፡ ሥጋን፡ ከሚያደላድሉ፡ ነፍስን፡ ከሚያስረሱ፡ እንደ ሥጋና፡ እንደ ቅቤ፣ እንደ እንቁላልና፡ እንደ ወተት፡ ካሉ፡ ነገሮች፡ መቆጠብ፡ ቢሆንም፣ በምሥጢር፣ አፍን፡ ከውሸት፣ ዐይንን፡ ከቅንዝር፣ ጆሮን፡ ክፉ፡ ከመስማት፣ እጅን፡ ክፉ፡ ከመሥራት፣ ሰውን፡ ከማስቀየምና፡ ከመበደል፣ ይህን፡ ከመሳሰሉት፡ ነገሮች፡ መራቅ፡ ማለት፡ ነው።

በምግብ፡ በኩል፡ የሄድን፡ እንደሆን፣ በሳምንት፡ ሁለት፡ ቀን፣ ይኸውም፡ ዐርብና፡ ረቡዕ፡ መደበኛ፡ የፆም፡ ጊዜ፡ ናቸው። በነዚህ፡ ቀኖች፡ ያቻለ፡ ከጥዋት፡ እስከ፡ ስድስት፡ ሰዓት፡ ከማንኛውም፡ ዓይነት፡ ምግብ፡ ይወገዳል፤ ያልቻለም፡ ቅባትነት፡ ካላቸው፡ ከላይ፡ ከተጠቀሱት፡ የምግብ፡ ዓይነቶች፡ ይወገዳል። በስተቀር፡ በየዓመቱ፡ በተወሰኑ፡ ጊዜዎች፡ በብዛት፡ ክርስቲያን፡ ሊፆሙዋቸው፡ የተደነገጉ፡ የፆም፡ ጊዜዎች፡ አሉ። ከመካከላቸውም፡ የጽጌ፡ ፆም፡ አንሥቶ፣ የገናን፡ ፆም፡ ይዞ፣ ነነዌን፣ ሁዳዴን፣ ሰኔን፣ ፍልሰታን፡ ባሉ፡ የሚጾም፡ አለ። ከነዚህ፡ ውስጥ፡ ክርስቲያን፡ ነኝ፡ ለሚል፣ ነፍስ፡ ላወቀው፡ ሁሉ፣ ነነዌ (ሦስት፡ ቀን)፣ ሁዳዴ፡ (አምሳ፡ አምስት፡ ቀን)፣ ፍልሰታ፡ (አሥራ፡ አምስት፡ ቀን)፡ ግዴታ፡ ይሆናቸዋል። የሁዴ፡ ፆም፡ የቆሳውስትና፡ የመነሻነት፣ የሰኔና፡ የገናም፡ እንደዚሁ፣ በሃይማኖት፡ በጣም፡ ልዩንታው፡ ራሳቸውን፡ በፅኑ፡ ለመቅጣት፡ ለሚሹ፡ የተወሰኑ፡ ናቸው።

ፆም፡ የሃይማኖት፡ ጉዳይ፡ ቢሆንም፡ በግለ፡ ሰብ፡ የአስተሳሰብ፡ ሁኔታ፡ የሚወሰን፡ ነው፤ በተለይም፡ አሁን፡ ሥልጣኔ፡ በተስፋፋበት፡ ጊዜ። ግማሹ፡ ክፉ፡ ካልሠራሁ፣ በእግዜር፡ ካመንኩ፣ ጹሙ፡ የሚል፡ ልዩ፡ ሕግ፡ የለምና፣ እግዜር፡ በመብላቴ፡ አይቀየምም፡ ይላል። ግማሹ፣ ፆም፡ ብሎ፡ ሥጋውን፡ ለመቅጣት፡ ያደርገዋል። ግማሹም፡ ሌላ፡ ሳይመረምር፡ ክርስቲያን፡ በመሆኑ፡ ሊፆሙዋቸው፡ በማዘዛቸው፡ ብቻ፡ ይፆማል። የሚፆም፡ ዓይቀ፤ የማይፆም፡ ከሆነ፣ "ካቶሊክ" መባሉ፡ በኦርቶዶክስ፡ ዘንድ፡ አዲስ፡ አይደለም።

ውስጡ፡ ምሥጢሩን፡ ስናየው፡ ደግሞ፣ ክፉ፡ አለመናገር፣ አለማመንዘር፣ ሰውን፡ አለመበደል፣ ግፍ፡ አለመሥራት፡ እውነትም፡ መልካምም፡ ነገር፡ ነው። የትዳር፡ ሰላምን፡ የተደላደለ፡ ኑሮ፡ አያቃውስም። በሃይማኖቱም፡ በኩል፡ ቢሆን፡ የነፍስ፡ ዋጋ፡ ያስገኛል። የሰውን፡ ኃብት፡ አለመዝረፍ፡ ይህ፡ አንድ፡ ዓይነት፡ ፆም፡ ነው። የሰውን፡ ሚስት፡ አለመመኘት፡ አንድ፡ ትልቅ፡ የዐይን፡ ፆም፡ ነው። ~~የሃይማኖት [illegible]~~ ~~[illegible]~~ ~~[illegible]~~

ዛሬ፡ ሥልጣኔ፡ ነገሩን፡ ሁሉ፡ ለማፋጠን፡ በምግብ፡ በኩል፡ አምብዛም፡ የሚጠነቀቅ፡ የለም። ጥንት፡ በእንጀራና፡ በሹሮ፡ ብቻ፡ የሚፆመው፡ ዛሬ፡ ሥጋውን፣

ዕንቁላሉን፡ ሳይስ፡ የፈለገውን፡ ይበላል፤ ዕድሜ፡ በሆቴል፡ ቤት፡ ጥንት፡ እህል፡ ውሀ፡
ሰሪዎና፡ በዐርባ፡ የማይቀምሰው፡ ዛሬ፡ በሚቴ፡ እንጀራ፡ በሹር፡ ጎርሶ፡ ቡናውን፡
ሲጠጣ፡ ይታያል፡፡ እነሁ ዱሮም፡ ወደመናቁ፡ ናቸው፡፡ መቸም፡ ጠጅ፡ የለም፤
የሚያስገድድ፡ የለምና፤ የፈራ፡ የፈራው፡ ይጾማል፤ የደፈረው፡ ያነክተዋል፡፡ ሆኖም፡
ቤተ፡ ክርስቲያን፡ መለፍለፍን፡ አልተወችም፡፡ ፆም፡ በማንኛውም፡ ዓይነት፡ ቅርጸው፡
የምርጫ፡ ጉዳይ፡ ነው፡፡ የሚያስቀጣው፡ ሰውን፡ የሚበድል፡ ነገር፡ ብቻ፡ ሲሆን፡ ነው፡፡
በሃይማኖቱ፡ በኩል፡ ቀሳውስቱ፤ ባሕታውያን፤ መነኮሳቱ፡ መምህራኖቻቸውን፤
መቆጣታቸውን፤ ማስጠንቀቃቸውን፡ አልተወም፡፡ የከተማውም፡ ሕዝብ፤ በተለይም፡
ወጣቱ፡ የዘሆነ፡ ጆሮ፡ ይስጡ፡ ብሏል፡፡ ፆሙን፡ ለአበው፡ ትቷል፡፡ ክርክሩም፤
ከቅቤና፡ ከወተት፡ ከቆጠበ፤ ከቅንዝር፤ ከምኞት፡ ካልተቆጣጠረ፡ ምን፡ ዋጋ፡ አለው፤
ቂጡ፡ ሲሰንጋር፡ እያየሁ፡ እንዴት፡ ምን፡ አለብኝ፤ የፆም፡ ፍቻው፡ ምንድን፡ ነው፤
ቀናው፡ ነገር፡ ክፉ፡ አለመሥራት፡ ነው፤ ሰውን፡ አለመበደል፡ ነው፤ እንግዲህ፡
ይህ፡ ሁሉ፡ የዓለም፡ ሰው፡ ሊኖርን፡ ነዋ፤ ሃይማኖት፡ የሌለውን፡ እግዜር፡ ሊጥለው፡
ማለት? በሚል፡ የተወሰነ፡ ነው፡፡ እናትና፡ አባትም፤ ቀሳውስትም፡ ቢሆኑ፤
ያኮረ፡ ምርጫ፡ እንጂ፡ ነገሩን፡ በወጣቶች፡ በኩል፡ ችላ፡ ሳይሉት፡ አይቀሩም፤
ቤተ፡ ክርስቲያን፡ የፆምን፡ ጉዳይ፡ ለማጠንከር፡ የምታደርገው፡ ጥረት፡ እየደከመ፡
ይሄዳል፡፡ ለወደፊት፡ ማን፤ ቢገባውም፡ ባይገባውም፤ ፈርቶም፡ ሆነ፡ ጠይቆ፡
ተመራምሮ፤ ፆሙ፡ አለበት፡ ወይስ፡ በዘመን፡ ብዛት፡ እየጠፋ፡ ይረሳ፡፡

አስፋ፡ አበራ

የገና፡ በዓል

የገና፡ በዓል፡ የሚከበረው፡ ከራት፡ ዓመት፡ በሦስቱ፡ በታኅሣሥ፡ ፳፱ ቀን፡ ሲሆን፡ በዐራተኛው፡ ግን፡ በታኅሣሥ፡ ፳፰ ቀን፡ ነው። የመከበርያው፡ ምክንያት፡ በክርስትና፡ ሃይማኖት፡ የሚያምነው፡ እንደሚለው፣ ጌታ፡ ኢየሱስ፡ ክርስቶስ፡ ከሰማየ፡ ሰማያት፡ ወርዶ፣ ሰውን፡ ከኃጢአቱ፡ ለማዳን፣ ለአዳም፡ ቃል፡ ኪዳን፡ በገባው፡ መሠረት፣ የተወለደበት፡ ቀን፡ በመሆኑ፡ ነው። በምእመናንም፡ ዘንድ፡ ልደት፡ ከምሕረት፡ ጋር፡ የተዛመደ፡ ስለሆነ፡ በዓሉ፡ ደስታ፡ የሚገለጽበትና፡ ፈንጠዝያ፡ የሚደረግበት፡ ክቡር፡ በዓል፡ ነው።

የገናን፡ በዓል፡ የሚያከብረው፡ ሕዝብ፡ የደስታ፡ መግለጫው፡ በሬ፣ በግ፡ ወይም፡ ፍየል፡ በበቱ፡ አርዶ፣ ጠላ፡ ጠምቆ፡ የደላውም፡ ጠጅ፡ አስጥሎ፡ መብላትና፡ መጠጣት፡ በመሆኑ፣ ለዚሁ፡ በዓል፡ መዋያ፡ ይሆን፡ ዘንድ፡ ኃብታሙ፡ ፍሪዳውን፡ ወይም፡ ሙክቱን፣ ደሀውም፡ እንደየዐቅሙ፡ ጠቦቱን፡ ወይም፡ ወጠጤውን፡ ከጋጥ፡ መለምዱ፣ ለጋጥ፡ ምንም፡ የሌለው፡ ከገበያ፡ ገዝቶ፡ ይጠባበቃል። ሴቶቹም፡ ካበት፡ ውለው፡ ጠላ፡ ሲጠምቁ፡ ጠጅ፡ ሲጥሉ፡ በርበሬውን፣ ቅመማ፡ ቅመሙን፡ ሲሉ፡ ይገኛሉ።

ትዳር፡ የያዘው፡ ጐበዝ፡ ለሽምግሌ፡ አባቱና፡ ለአሮጊት፡ እናቱ፡ የገና፡ መዋያ፡ ሙክትም፡ ሆነ፡ ጠቦት፡ እንደዐቅሙ፡ ገዝቶ፡ ይቀርባል። የሴት፡ አባት፡ አማቹን፣ የበዓሉ፡ ዕለት፡ ከነሚስቱ፡ መጥቶ፡ እንዲጋበዝ፡ ቀደም፡ አድርጎ፡ ጥሪ፡ ይልክለታል።

በየቤቱም፡ የቤት፡ ስራ፡ ኃላፊ፡ የሆነው፡ ሰው፡ ከሌሉ፡ ጀምሮ፡ ለሚስቱና፡ ለልጆቹም፡ ለበዓሉ፡ የሚሆን፡ አዲስ፡ ልብስ፡ ገዝቶ፡ ያስቀምጥላቸዋል። ለገና፡ መጫወቻ፡ ይሆን፡ ዘንድ፡ ጎረምሶች፡ ከጫካ፡ ወርደው፡ ቆለፍ፡ ቆለፍ፡ ያለ፡ ዱላ፡ ቆርጠው፡ በእሳት፡ ለብለበው፣ አርቀውና፡ ሽልመው፡ ያስቀምጣሉ። የጨዋታውም፡ ፍቅር፡ ያለበት፡ ሰው፡ ለሩር፡ የሚሆን፡ እንጨት፡ ከዱር፡ ቆርጦ፡ አስተካክሎ፣ ወይም፡ ጥንግ፡ ሰፍቶ፣ ወዝ፡ አጥግቦ፣ የጨዋታውን፡ ጊዜ፡ ይጠብቃል። የገናም፡ በዓል፡ እስኪደርስ፡ ሕፃናት፡ ቀን፡ ቀን፣ ጎረምሶች፡ በጨረቃ፡ ብርሃን፣ በእርሻ፡ ቁሬን፡ ደህንት፡ ጨዋታ፡ ይጫወታሉ።

በዓሉ፡ ከሚከበርበት፡ ቀን፡ አስቀድሞ፡ ያለው፡ ዕለት፡ ምንጊዜም፡ የማይቀር፡ ጋድ፡ የሚባል፡ የጾም፡ ጊዜ፡ ነው። የጋድ፡ ዕለት፡ የሚውልበት፡ ቀን፡ ረቡዕ፡ ወይም፡ ዓርብ፡ በመሆኑ፡ ባይሆን፣ የገባበት፡ ቀን፡ ቢሆንም፡ እንደ ደንቡ፡

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ሁኖ፡ ይጠበቃል። ጋቢ፡ አልፎ፡ በዐለተ፡ ገና፡ ሰው፡ በጥዋት፡ ወደየአጥቢያው፡ ቤተ፡ ክርስቲያን፡ እየሄደ፡ እንኳን፡ አደረሰከን፤ የከርሞ፡ ሰው፡ በለን፡ በማለት፡ ተሳልሞ፡ አስቀድሶ፡ ይመለሳል። ያቀረበውን፡ በግ፡ ፍየል፡ ወይም፡ በሬ፡ በየቤቱ፡ ያርዳል፤ ያስርዳል። በየቦታውም፡ ብዙ፡ ሰዎች፡ በኅብረት፡ ሆነው፤ ገንዘብ፡ አዋጥተው፡ እንደ፡ በሬ፡ ገዝተው፡ ቅርጫ፡ ይገቡታል። ከዚህ፡ ወዲያ፡ ሥጋው፡ ጥሬውንም፡ ሆነ፡ ወጥ፡ ተሠርቶ፤ ተጠብሶ፡ ተቀቅሎ፡ ይሰናዳል፤ የተቀራረበው፡ ዘመድና፡ ጎረቤት፡ ካንዱ፡ ቤት፡ ተሰብስቦ፡ ምሳ፡ ይበላል፤ ልጆቹም፡ እንደትልልቆቹ፡ አዋቆች፡ ከጠላው፡ ገፋ፡ አድርገው፡ ያነሣሉ፤ አንድም፡ የፈንጠዝያ፤ አንድም፡ በገና፡ ዐለት፡ ድፍረትን፡ አገኝቶ፡ በገና፡ ጨዋታ፡ ውስጥ፡ እንደልቡ፡ ለመሳተፍ፡ የዕድመቸ፡ በመሆኑ፡ ነው።

ምሳ፡ በልተው፤ ጠጥተውም፡ ሲያበቁ፤ ልጅ፡ ልጆች፡ አስቀድመው፡ አዳዲስ፡ ልብሶቻውን፡ ለብሰው፤ ገና፡ ገናቻውን፡ ይዘው፤ ከብቶቻቸውን፡ እየነዱ፡ ወደጨዋታው፡ ሜዳ፡ ይወርዳሉ። ከዚያም፡ በቡድን፡ በቡድን፡ ሆነው፤ የቡድን፡ አባቶች፡ ከመካከላቸው፡ መርጠው፤ መቆራቆኛ፡ የሚሆን፡ የሩር፡ ማስቀመጫ፡ ቆፍረው፤ እየወገናቸው፡ ቦታቸውን፡ ይዘው፡ ይቆማሉ፤ የቡድን፡ አባቶችም፡ ተቃሩቅበው፡ ጨዋታውን፡ ሲጀምሩ፡ ሩሯን፡ እተወሰነው፡ ሥፍራ፡ ወይም፡ ማሆቻ፡ ቦታ፡ ለማድረስ፡ ሁለቱ፡ ወገኖች፡ እየተሯሯጡ፡ ሚናቻውን፡ ጠብቀው፡ ይጫወታሉ፤ ሚናውን፡ ያልጠበቀ፡ ነሁለል፡ ብሎ፡ የዘነጋ፡ አባቱ፡ ከሩር፡ ጋር፡ አብሮ፡ ይጠረግበታል። አውቆም፡ ሆነ፡ ወይም፡ ባለማወቅ፡ ከተቃራኒው፡ ወገን፡ ሁኖ፡ ሩሯን፡ ወደማይሆነው፡ ማሆቻ፡ የመታ፡ እንደሆን፡ ተቃራኒው፡ ወገን፡ ይስቅበታል፤ የራሱም፡ ወገን፡ ይሰድበዋል፡ ወይም፡ ይቆጣዋል። ከዚህ፡ ለጥቀው፡ ቀጠለለ ዐዋቆች፡ ይጫወታሉ። በዕድሜ፡ የገፉ፡ ቢሆንም፤ የጨዋታ፡ አባቶች፡ የመቆራቆኛ፡ ቦታቸውን፡ አስናድተው፤ ጥንግ፡ ከያዘው፡ ሰው፡ እጅ፡ ጥንጋን፡ ተቀብለው፤ ጨዋታው፡ የቂም፡ የበቀል፡ እንዳይሆን፡ አደራ፡ ብለው፤ ሰጦ፡ እግዚአብሔርን፡ ጠርተው፡ ጨዋታቸውን፡ ይጀምራሉ። በዚህ፡ ጨዋታ፤ በሩጫ፡ ፍጥነትን፤ በትግልና፡ በግፊያ፡ ጉልበትን፤ በገና፡ አስነዛዘርና፡ ሩር፡ አመታት፡ ድፍረትን፤ ዘዴኛ፡ ሆኖ፡ ጥንጋ፡ አርቆ፡ መምታትን፤ ይህን፡ ሁሉ፡ ማሳየት፡ የሙያና፡ የጉብዝና፡ መለኪያ፡ በመሆኑ፡ የነበዝን፡ ስም፡ ለማትረፍ፡ ሁሉም፡ ከልቡ፡ ይጫወታል። አትንኩኝ፡ ባይነት፤ ከተነኩም፡ ተመልሶ፡ ማሸነፍ፡ ለጉሥ፡ ክብርን፡ ማትረፍ፡ ስለሆነ፡ ሁሉም፡ የስተር፡ ብሎ፡ ነው፡ የሚጫወት። ጥንጋንም፡ በመቱ፡ ቁጥር፤ ወዳ፡ የወዳ፡ ልጅ፡

እንደሆነ፡ ለማስታወቅ፡ ያህል፡ በስነዛሬ፡ ቁንር፡ የእገሌ፡ ልጅ፡ ነበሩ፡ ዐሁሬከርና፡ መገበስ፡ ልማድ፡ ነው፤ ጨዋታው፡ የቂም፡ በቀል፡ አለመሆኑ፡ አስቀድሞ፡ ቢታወቅም፡ መስደቡ፡ ወይም፡ በዱላ፡ መቀርቀፉ፡ ለታላቅ፡ ጠብ፡ ያደርሳል፤ ጠብ፡ ከተነሣም፡ የተጣሉት፡ ሰዎች፡ ዓፈሬቻውን፡ አስከትለው፡ ሽማግሌ፡ ገብቶ፡ እስከገላገለ፡ ድረስ፡ በገናው፡ ይከታከታሉ፤ እዚህ፡ ላይ፡ ጠቡ፡ መማት፡ ሽማግሌ፤ ጌታ፡ ሎሌ፡ አይለይም፤ "በገና፡ ጨዋታ፡ ካይቆጡም፡ ጌታ" ብለው፡ እንዲታርቁ፡፡ ይሁን፡ እንጂ፡ ተማትተው፡ ተፈናክተው፡ መታረቅ፡ እንጂ፡ በአደባባይ፡ መካሰስ፡ ነውር፡ ነው፤ ወንድም፡ አያሰኝ፤ ቂም፡ በቀልም፡ ሥፍራ፡ አይኖረውም፡፡ በጨዋታው፡ መጨረሻ፡ ጀንበር፡ እንደማቆለቆል፡ ስትል፤ አሸናፊው፡ ወገን፡ ሆ፡ እያለ፤ ተሸናፊውም፡ ወገን፡ ዝም፡ ብሎ፡ ላቡን፡ እየጠረገ፤ የተጣሉትም፡ ሽማግሌ፡ አቁመው፤ እርቅ፡ አውርደው፤ ወደየጎራቸው፡ ይበታተናሉ፤ የነበርም፡ ሰው፡ እንዲላቸውም፡ ጸሎት፡ አድርገው፡ ይመራረቃሉ፡፡ ደኅነኛው፡ የታመመ፡ የተሰበረውን፡ እየደገፈ፡ ይጓዛል፡፡

ጀንበር፡ ጠልቃ፡ ሲመሽ፡ ሁሉም፡ በየቤቱ፡ ተሰብስቦ፡ ራቱን፡ እየበላ፡ ጠላውን፡ እየጠጣ፤ ስለጨዋታው፤ ስለተጨዋቾች፡ ጉብዝና፤ ስለበዓሉ፡ መድመቅ፡ ስለወጡ፡ መጣፈጥ፤ ስለጠላው፡ ጥሩነት፤ እየተጫወቱ፤ ጨዋታን፡ ጨዋታ፡ እያነሣው፡ ወግ፡ ሲያርቁ፡ እምሽታው፤ ወደየመኝታቸው፡ ይሄዳሉ፡፡ እስከከተራም፡ ሌላ፡ ገና፡ አይኖርም፡፡

ታደሰ፡ ወልደ መስቀል፡

ጥምቀት

በኢትዮጵያ፡ ውስጥ፡ ካሉት፡ በዓላት፡ ውስጥ፡ ጥምቀት፡ ከሁሉ፡ ይበልጥ፡ የሚወደድና፡ የሚከበር፡ ይመስላል። በዓሉም፡ የሚከበርበት፡ ምክንያት፡ ኢየሱስ፡ ክርስቶስ፡ በመጥምቁ፡ ዮሐንስ፡ እጅ፡ ~~[illegible]~~ የተጠመቀበትን፡ ለማስታወስ፡ ነው። ጥምቀት፡ በኢትዮጵያ፡ ውስጥ፡ የሚከበረው፡ ጥር፡ ፲፩፡ ቀን፡ ነው።

ይህ፡ ወቅት፡ በተለይ፡ ለኢትዮጵያውያን፡ የደስታ፡ ጊዜ፡ ነው፤ ምክንያቱም፡ የመከር፡ ጊዜ፣ ሁሉ ~~[illegible]~~ በእጅ፡ ሁሉ፡ በደጅ፡ የሚገኝበት፡ ጊዜ፡ ነው። በዓሉንም፡ ለመቀበል፡ በሀገር፡ ልማድ፡ መሠረት፡ ጠላ፡ ተጠምቆ፣ ጠጅ፡ ተጥሎ፣ አረቄ ወጥቶ፡ ይጠብቃል። በሬው፡ በግ፡ ዶሮው፡ ይታረዳል፤ ወዳጅ፡ ዘመድ፡ ተሰብስቦ፡ ይበላል፤ ይጠጣል፤ ይደሰታል። ዘፈኑ፡ ጭፈራው፡ ይቀልጣል። ሴቱም፡ ወንዱም፡ ለዓመት፡ በዓሉ፡ በተለይ፡ ያዘጋጀውን፣ ወተት፡ የመሰለ፡ የሀገር፡ ልብሱን፡ ይለብሳል፤ እንዲያውም፡ "ለጥምቀት፡ ያልሆነ፡ ቀሚስ፡ ይበጣጠስ" የሚባል፡ ተረት፡ በሀገራችን፡ አለ። ቀሳውስቱም፡ የሚያደርጉት፡ ጸሎትና፡ ዝማሬም፡ በልዩ፡ መልክ፡ ይቀርባል። የክርስትና፡ ሃይማኖት፡ በኢትዮጵያ፡ ውስጥ፡ ልዩ፡ መልክ፡ ስላለው፡ ከነገበናም፡ በሌሎች፡ የክርስቲያን፡ አገሮች፡ ከሚከበረው፡ የጥምቀት፡ በዓል፡ ይለያል።

ጥምቀት፡ ራሱ፡ የሚውለው፡ አንድ፡ ቀን፡ ቢሆንም፡ ከሱ፡ ጋር፡ ተያይዞ፡ ሦስት፡ ቀን፡ ሙሉ፡ በዓል፡ ይሆናል። የጥምቀት፡ ዋዜማ፡ ከተራ፡ ይባላል። ይህ፡ ራሱን፡ የቻለ፡ ቢሆን፡ ከጥምቀት፡ ጋር፡ የሚያያዝ፡ በዓል፡ ነው። ከተራ፡ የሚለውም፡ ቃል፡ የሚጠመቂያው፡ ውኃ፡ መከተሩን፣ መታገዱን፡ በአንድ፡ ጉድጓድ፡ መጠራቀሙን፡ ያመለክታል። የጥምቀት፡ ዕለት፡ ይህ፡ የተጠራቀመው፡ ውኃ፡ ይባረክና፡ በምእመናን፡ ራስ፡ ላይ፡ ይረጫል።

የከተራ፡ ዕለት፡ ከሰዓት፡ በኋላ፡ የመንግሥት፡ መሥሪያ፡ ቤቶች፡ ይዘጋሉ። የየአድባራቱ፡ ታቦታት፡ በአቅራቢያቸው፡ ውኃ፣ ወንዝ፡ ወይም፡ ኩሬ፣ ወዳለበት፡ በደብሩ፡ ምእመናን፡ ታጅበው፡ ይሄዳሉ። ዲያቆናት፣ ካህናትና፡ ቀሳውስቱም፡ ለክብረ፡ በዓሉ፡ የሚሆን፡ በልዩ፡ ልዩ፡ ቀለም፡ ያጌጠ፡ ልብስ፡ ለብሰው፣ እንዲሁ፡ ያጌጠ፡ ጃንጥላ፡ ይዘው፡ በቀስታ፡ ይጓዛሉ። በልዩ፡ ያምራል፤ ሌቃ፡ እያሉ፡ ሲሄዱም፡ ከየመንደሩ፡ የሚወጣው፡ ሕዝብ፡ ቁጥር፡ እየበዛ፡ ይሄዳል። ታቦቶችን፡ አጅበው፡ መሄድ፡ ያልቻሉ፡ ሰዎች፡ ከጥምቀተ፡ ባሕሩ፡ እየመጡ፣ እየዘፈኑና፡ እያዜሙ፡ ይጠብቃሉ። እንደልማዱ፡ ታቦቱ፡ ከጥምቀተ፡ ባሕሩ፡ በተተከለለት፡ ድንኳን፡ ውስጥ፡ ያድራል፤ ሰዉም፡ ከዚያው፡ ሲዘፍን፡ ሲጨፍር፡ ያድራል፤ የማይሆንለትም፡ ታቦቱን፡ ከሸኘ፡ በኋላ፡ ወደቤቱ፡ ይመለሳል።

በከተማው፡ ያለ፡ ምእመናንም፡ ለቀሳውስቱ፣ ለካህናቱና፡ ለዲያቆናቱ፡ ምግብና፡ መጠጥ፡ ያመጡላቸዋል። ችቦና፡ እሳት፡ በየቦታው፡ ይነዳል። መብራቶች፡

ሲዘፍኑ፡ ሲጨፍሩ፡ አረጋውያን፡ በጾምና፡ ይደሰታሉ፡፡ በዓሉ፡ የሃይማኖት፡ ጉዳይ፡ ቢሆንም፡ ፈንጠዝያው፡ አያሌ፡ ነው፡፡ ሲነጋ፡ ካህናት፡ በውኃው፡ ዙሪያ፡ ይሰበሰቡና፡ ቅዳሴ፡ ለኩሰው፡ የጥምቀትን፡ በዓል፡ ማክበር፡ ይጀምራሉ፡፡

በአዲስ፡ አበባ፡ ብዙዎቹ፡ ታቦታት፡ ጃንሆይ፡ ሜዳ፡ ከሚገኘው፡ በጣም፡ ትልቅ፡ ክቡር፡ ሥፍራ፡ ነው፡ መሰብሰቢያቸው፡፡ ለጥምቀት፡ ተብሎ፡ የተሠራ፡ የመዋኛ፡ ዓይነት፡ ኩሬ፡ ይገኛል፡፡ ታቦታን፡ አጅበው፡ የመጡት፡ ሰዎች፡ የየአድባራቶቻቸውን፡ አርማ፡ የያዘ፡ ጨርቅ፡ ያውለበልባሉ፡፡ በተለይ፡ በአዲስ፡ አበባ፡ በዓሉ፡ መልኩን፡ ለውጧል፡፡ ታቦታቱ፡ ከሚያድሩበት፡ ድንኳኖች፡ ፈንጠር፡ ብሎ፡ የምግብና፡ የመጠጥ፡ መሸጫ፡ ድንኳኖች፡ አሉ፤ ሕዝቡም፡ ከድንኳን፡ ድንኳን፡ እየዞረ፡ መብላት፡ መጠጣትና፡ መደሰት፡ ነው፡፡

የጥምቀት፡ ለት፡ ጠዋት፡ ፓትርያርኩ፡ ጸሎት፡ ቡራኬ፡ ያደርጉና፡ ውኃውን፡ ይባርኩታል፤ ባርከውም፡ በየመዓዛው፡ ይረጩታል፤ ከመዋኛውም፡ ለአእላፍ፡ ለሕዝቡ፡ ውሀ፡ በሰፊው፡ የሚረጩ፡ ወንጊዎች፡ ይከፈታሉ፡፡ ምእመናንም፡ ቡራኬው፡ ይደርሳቸው፡ ዘንድ፡ ውሀውን፡ ለመርጨት፡ ይሽቀዳደማሉ፤ በሃይማኖታቸው፡ ያላቸው፡ እምነት፡ ይታይባቸዋል፡፡ ከዚያ፡ በኋላ፡ ከአንዱ፡ ታቦት፡ በስተቀር፡ ሌሎች፡ ታቦታት፡ በሙሉ፡ ወደየአድባራቶቻቸው፡ ይመለሳሉ፡፡

ሦስተኛው፡ ቀን፡ የመልአኩ፡ የቅዱስ፡ ሚካኤል፡ ክብረ፡ በዓል፡ ነው፡፡ በዓሉ፡ ቀኑ፡ ዘገየ፡ ይባላል፤ ዕለቱ፡ ጥር፡ ፲፪ ቀን፡ ነው፡፡ ሌሎቹ፡ ታቦታት፡ ወደየአድባራቶቻቸው፡ ሲመለሱ፡ ይህ፡ ታቦት፡ ከዚያው፡ ያድራል፡፡ በዕለቱ፡ ቀኑ፡ ረፈድ፡ ሲል፡ ታቦቱ፡ ከጃንሆይ፡ ሜዳ፡ ተነሥቶ፡ የካ፡ ከሚገኘው፡ ቀበሌ፡ ወደሚገኘው፡ ደብሩ፡ ይሄዳል፡፡

ጠቅላላውን፡ ጥምቀት፡ ከቀኑ፡ ዘገየ፡ ጋር፡ ሲታይ፡ የሦስት፡ ቀን፡ ዕድሜ፡ ይኖረዋል፡፡ ሕዝቡም፡ ሲጨፍር፡ ሲዘፍን፡ ሲደሰትና፡ ሲጸልይ፡ ቆይቶ፡ በአራተኛው፡ ቀን፡ ወደየሥራው፡ ይሰማራል፡፡

ማዘንጊያ፡ መኮንን

ፋሲካ

ፋሲካ፡ ማለት፡ ደስታ፡ ማለት፡ ነው፤ ይህ፡ ተራው፡ ሰው፡ የሚጠቀምበት፡ ሲሆን፡ ምሁራት፡ ትንሣኤ፡ ይሉታል፤ ክርስቶስ፡ ከሙታን፡ ተለይቶ፡ የተነሣበት፡ ቀን፡ ነውና። ዋናው፡ በዓል፡ እሁድ፡ ቢሆንም፤ ከበዓሉ፡ ቀደም፡ ብለው፡ ያሉት፡ ስድስት፡ ቀናት፡ ልዩ፡ ክብር፡ አላቸው። አርብ፡ ቀን፡ ሁዳዴ፡ ተጹሞ፡ የመጨረሻው፡ ሳምንት፡ ሕማማት፡ ተብሎ፡ ይጠራል። ከሰኞ፡ እንሥቶ፡ እስከ፡ ቅዳሜ፡ ጌታ፡ የተፈተነበትና፡ የሞተበት፡ የተቀበረበትም፡ ጊዜ፡ በመሆኑ፡ የሐዘን፡ ጊዜ፡ ነው። ፋሲካ፡ መቃረቡ፡ በግም፡ የሚ ታወቀው፡ ሐሙስ፡ ነው፤ ይህ፡ ሐሙስ፡ ፀሎተ፡ ሐሙስ፡ ይባላል።

ክርስቶስ፡ አርብ፡ ቀን፡ አርብ፡ ሌሊት፡ ዱም፡ ሐሙስ፡ ዕለት፡ ሐዋርያቱን፡ ሰብስቦ፡ ራት፡ አብልቶ፡ የተሰናበተበት፡ ቀን፡ ነው። ይህንንም፡ ምሳሌ፡ በማድረግ፡ ሕዝቡ፡ ዛሬ፡ ከባቄላ፡ ከአጃ፡ ከስንዴ፡ የተዘጋጀ፡ ንፍሮ፡ ልዩ፡ ስሙ፡ ጉልባን፤ ይበላል፤ ዳቦ፡ ይቆረሳል፤ ጠላ፡ ይጠጣል፤ ጌታ፡ ለሐዋርያቱ፤ ኅብስት፡ ቆርሶ፤ ወይን፡ ቀምሶ፤ "ነገ፡ የሚቆረሰው፡ ሥጋዬ፤ የሚፈሰው፡ ደሜ" ብሎ፡ በምሳሌ፡ ለሐዋርያቱ፡ ያቀመሳቸውን፡ በመከተል፡ ነው።

የሚቀጥለው፡ ቀን፤ ዐርብ፤ ሥቅለተ፡ ዓርብ፤ ወይም፡ ስቅለት፡ ነው። በዚህ፡ ዕለት፡ ነፍስ፡ ያወቀው፤ ሥራ፡ ያልጠመደው፡ ወንድና፡ ሴት፡ ሁሉ፤ ያለው፡ ምንጣፍ፡ ሥጋጃውን፡ ይዞ፤ የሌለውም፡ ባዶውን፤ ከቀትር፡ ጀምሮ፤ በየአጥቢያው፡ ቤተ፡ ክርስቲያን፡ ይሰበሰብና፡ ሲሰግድ፡ ኪሪሌይሶ (ኪሪላይሶ)፡ ሲል፤ ሲሠራ፡ የነበረውን፡ ኃጢአት፡ ሲናዘዝ፡ ሲጸልይ፡ ይውላል፡ ያመሻል። በዕድሜ፡ የበሰለው፤ በሥጋ፡ የጠነከረው፡ ቀኑን፡ ሙሉ፡ አይበላም፤ ሌሎችም፡ ባዶውን፡ ያድራል። የሚቀጥለውንም፡ ቀን፡ ቅዳሜ፡ ሥዑር (ቅዳሜ፡ ሹር)፡ ዕለት፡ እንዲሁ፡ ውሎ፡ ያመሻል፤ እስከሌሊቱ፡ ሰባት፡ ወይም፡ ስምንትና፡ ዘጠኝ፡ ሰዓት፡ ድረስ፡ በጹሙ፡ እህል፡ አይገባም። ይህ፡ አክፍሎት፡ ይባላል።

የቅዳሜ፡ ሹር፡ ሌት፡ ቄሶች፡ ፀሐይ፡ ስትዘቀዘቅ፡ ጀምረው፡ "ንታችን፡ ተመረመረ፤ ዲያብሎስ፡ ታሰረ" እያሉ፡ ሲፀልዩ፡ ሲያዜሙ፡ ያመሻሉ፤ የክርስቶስን፡ ምሥጢር፡ ከተምሬት፡ ጋር፡ ያበስራሉ። ጊዜ፡ ትንሣኤው፡ ሲደርስ፡ በልዩ፡ ጣዕመ፡ ዜማ፡ ደስታውን፡ ያበስራሉ፤ ለምለም፡ ቄጠማ፡ ያድላሉ፤ ሕዝቡም፡ በረከት፡ እንዲቀርበት፡ ይሻማል። በየቦታው፡ ሰዓቱ፡ ቢለያይም፤ ጊዜ፡ ትንሣኤው፡ ዘጠኝ፡ ሰዓት፡ ከሌሊቱ፡ ነው። ያን፡ ጊዜ፡ በቤተ፡ ክርስቲያን፡ በኩል፡ ያለው፡ ሥርዓት፡ አልቆ፡ ከያኔ፡ ጀምሮ፡ በዓሉ፡ የሕዝቡ፡ ይሆናል።

ሌት፡ ሕዝቡ፡ በየቤቱ፤ እንደየዐቅሙ፤ ሁለት፡ ወር፡ ሁዳዴ፡ ያደረቀውን፡ ሆዱን፤ በተለመደው፡ የዶሮ፡ ወጥ፤ ማለዳም፡ እንደልማዱ፡ በአሣ፡ ወይም፡ ቅቤ፡ ጣል፡ በተደረገበት፡ ሹሮ፡ ያርሣል፤ ይፈስካል። መቼም፡ 'ሥሥት፡ ክለና፡ በዚህ፡ ቀን፡ ሆዱን፡ የሚታመም፡ ቍጥሩ፡ ትንሽ፡ አይደለም፤ ለዚህ፡ ነው፡ ብዙ፡ ሰዎች፡ የደረቀ፡ ሆዳቸውን፡ ለበስ፡ ገለ፡ በማይጋፋ፡ ወጥ፡ ወይም፡ ፊሪፍ፡ ገለ፡ ሹሮ፡ የሚያገባሉት።

ቅዳሜ፡ ሹር፡ ውካታ፡ ነው፤ ለበዓሉ፡ ዝግጅት፡ ሴቱ፡ የቤት፡ ጣጣውን፤ ወንዱ፡ ሙክቱን፤ መሶቱን፤ የልጆች፡ ልብስ፡ ሲል፡ ይውላል። ፋሲካ፡ መሆኑ፡ የሚታወቅ

የጾሙ፡ ቀን፡ በቍጥር፡ በማለቁ፡ ሳይሆን፣ ቅዳሜ፡ በየመንገዱ፣ በየገበያው፡ ባለው፡ ትርምስ፤ በየቤቱ፡ ባለው፡ የበግ፡ ጩኸት፣ የዶሮው፡ ካካታ፣ የሕፃናቱ፡ ሁሁታ፣ የቅቤው፡ ሽታ፣ የእመቤትና፡ የአገልጋይ፡ የደስታ፡ ንትርክ፣ በዚህ፡ በዚህ፡ ነው። በዚህ፡ ቀን፡ ያለውም፡ ገቢ፡ አርጎ፡ ቢደግስ፣ የሌለው፡ እንኳ፡ ለምኖም፡ ሆኖ፡ ድርጎ፡ ገዝቶ፣ ካቅሙ፡ በላይ፣ የወር፡ ገቢው፡ ከሚፈቅድለት፡ አሳልፎ፡ ይደግሳል፤ ወጪው፡ አይጣል፡ ነው፤ ግን፡ ፋሲካ፡ ነውና፡ ፋሲካ፡ እስኪያልፍ፡ አይሰማውም፡ ይሆናል። ሁለት፡ ወር፡ ኩዳዴን፡ ደርቆ፡ እንደ ጾመ፣ ፋሲካንም፡ በትካዜ፡ የሚያሳልፈው፡ ብዙ፡ ነው፤ ዕድሉን፡ ቢያማርርም፡ እንደ ደላው፡ ሁሉ፣ በሰው፡ ይማስ፣ ሌቱን፡ አስወግቶ፡ የሰውነት፡ ክብሩን፡ ጭምር፣ ካለው፡ አውሎ፡ ለመደሰት፡ ይሞክራል፡ ብቻ።

እሁድ፡ ለት፡ ቤቶቹ፡ በሚገባ፡ ተገሠተው፣ ካለት፡ የተረፈውን፡ ምግብ፡ አዘጋጅተው፣ ቍርስ፡ ያበላሉ። ያኔ፡ ነው፡ በጉ፡ ወደ ሞቱ፡ የሚጓዘው፤ በሬውም፤ ያኔ፡ ነው፡ የፋሲካ፡ ትርጉም፡ እንደገባው፡ ሁሉ፣ ውሻው፡ ሥጋ፡ ጣሉልኝ፡ እያለ፡ የሚጮህ፤ ያኔ፡ ነው፡ ብልጽግና፡ ድህነት፡ ቢመቻች፡ ነንቃ፡ ባይመቻች፡ ለምኖ፡ የዶሮ፡ ማንቁርትም፡ ሆነ፡ የበግ፡ እንጀት፡ የሚቀማመሱት።

ከዚያ፡ ወዲያ፡ ዕለቱ፡ በመብላት፡ በመጠጣት፣ በመጋበዝ፣ በሞቅታ፡ በስካር፣ በዘፈን፣ በወሬ፡ ያልፋል። ዘመድ፡ አዝማድ፣ የቅርቡ፣ አንዱ፡ ይቀርባል፤ አንዱ፡ ምግ፡ ይበላል። እንኳን፡ ለብርሃነ፡ ትንሣኤው፡ አደረሳችሁ፤ እንኳን፡ ደኅና፡ ጾሙን፡ ፈታችሁ፡ ይባባላሉ። ከዕለቱ፡ ዕለት፡ ጀምሮም፡ በየቤቱ፡ ለአረጋውያን፡ ለንሥሐ፡ አባት፣ ለክርስትና፡ አባት፡ እናት፣ ለአለቃ፣ የእንግዳ፡ እየተያዘ፡ ይኬዳል። እንደሌላው፡ በዓል፡ ሁሉ፡ የክት፡ ልብስ፡ ይወጣል። ሕፃናት፡ የኔ፡ ይበልጥ፡ ያንተ፡ እየተባባሉ፡ ይፎካከራሉ። ቀሳውስት፡ በየመንፈስ፡ ልጆቻቸው፡ ቤት፡ ይሄዳሉ። እውነትም፡ ፋሲካ፡ ነው። የሕዝቡንም፡ ሁኔታ፣ ቍጭ፡ ብሎ፡ የሚመለከት፡ ሁለተኛ፡ ሌላ፡ ፋሲካ፡ የሚመጣ፡ አይመስለውም፤ እንዳንዱም፡ ሌላ፡ ዓመት፡ የተነሣ፡ ይመስለዋል። በመንፈስ፡ ሳይሆን፡ ይቀራል?

ታደሰ፡ ወልዴ፡ መስቀል

መስቀል

መስቀል፡ በኢትዮጵያ፡ ውስጥ፡ ደምቀውና፡ አምረው፡ ከሚከበሩት፡ በዓላት፡ አንዱ፡ ነው። ለነገሩ፡ በዓሉም፡ ምክንያት፡ የሆነው፡ የጌታችን፡ የኢየሱስ፡ ክርስቶስ፡ መስቀል፡ መገኘት፡ ነው። በዓሉ፡ የሚውለው፡ እንደኢትዮጵያውያን፡ አቆጣጠር፡ መስከረም፡ ፲፯ ቀን፡ ነው። ቀኑም፡ እንደ፡ ቅዱስ፡ ተቆጥር፡ በመላ፡ ኢትዮጵያ፡ ይከበራል።

አፈ፡ ታሪክ፡ እንደሚገልጸው፡ ሁሉ፡ መስቀሉ፡ በአራተኛው፡ መቶ፡ ክፍለ፡ ዘመን፡ የሮማው፡ ንጉሥ፡ የነበረው፡ በቆስጠንጢኖስ፡ እናት፡ በንግሥት፡ ዕሌኒ፡ ነው፡ የተገኘው። እሷም፡ እውነተኛውን፡ ፍሬን፡ ክርስትናን፡ ካገኘችና፡ የጌታን፡ መስቀል፡ ለማግኘት፡ ወደ፡ ኢየሩሳሌም፡ ተጓዘች። እንደደረሰችም፡ መስቀሉን፡ አላገኘችም፡ የሚነግራትም፡ አጣች። ስለዚህም፡ ዕጣን፡ አስጨሰችና፡ እውነተኛው፡ የጌታ፡ መስቀል፡ የነበረበትን፡ ቦታ፡ ይመሩት፡ ዘንድ፡ ለቅዱሱ፡ መንፈስ፡ ጸለየች። ጉደለኛም፡ ጭሱ፡ ከወጣ፡ ላይ፡ ተነሣ። ሄዶም፡ ቀጥ፡ ብሎ፡ ወደ፡ ሰማይ፡ ወጥቶ፡ በቀስት፡ መስክ፡ ወደታች፡ አቆልቁሎ፡ እውነተኛው፡ መስቀል፡ መቀበሪያ፡ ቦታ፡ መሬት፡ አረፈም፡ ከዚያ፡ ሥፍራ፡ በመቆፈር፡ መስቀሉን፡ አስወጣች፤ ቀርቦ፡ ወደደብረ፡ ተራራ፡ ላይ፡ መጥቶም፡ መስቀሉን፡ ማግኘቷን፡ ለሰዎቿ፡ ለማሳወቅ፡ መብራት፡ አበራች፤ ፍለጋዋ፡ መሳካቱን፡ በዚሁ፡ ገለጸች።

ኢትዮጵያ፡ ከቀድሞ፡ ጀምሮ፡ ክርስቲያን፡ ከሆኑት፡ አገሮች፡ እንደ፡ አንዷ፡ በመሆኗ፡ ይህን፡ በዓል፡ በሰፊው፡ ታከብራለች። ከዚህም፡ ሃይማኖት፡ ነክ፡ ከሆነው፡ በዓል፡ ጋር፡ በመጣመር፡ የክረምቱ፡ ወራት፡ ካለፈ፡ ጊዜ፡ በመተካቱ፡ አበቦች፡ አብበው፡ ሣር፡ ቅጠሉ፡ ለምልሞ፡ በመታየቱ፡ ሀገሩ፡ በጣም፡ የደመቀ፡ ይሆናል። ሰዎች፡ የመንግሥት፡ መሥሪያ፡ ቤቶች፡ ኢንዱስትሪዎችና፡ ትምህርት፡ ቤቶችም፡ በበዓሉ፡ ምክንያት፡ ይዘጋሉ። ሕዝቡም፡ የክት፡ ልብሶቻቸውን፡ ለብሰው፡ ውር፡ ውር፡ ሲሉ፡ ለዚሁ፡ በዓል፡ ተጨማሪ፡ ውበትን፡ ይሰጡታል።

ከሁሉም፡ አስደናቂና፡ አስደናቂው፡ ትርኢት፡ የሚታየው፡ የደመራ፡ ዕለት፡ ነው። ደመራ፡ ከመስቀል፡ በፊት፡ ያለው፡ ዕለት፡ ነው። በዚህም፡ ዕለት፡ ሕዝቡ፡ በአደባባይ፡ ደመራ፡ ይተክላል። በርካታ፡ ያሉ፡ ሊቃነ፡ ጳጳሳትም፡ ካህናትም፡ ተሰብስበው፡ [illegible]፡ [illegible]፡ ይተባበራሉ፤ በየከተማው፡ ሥር፡ ላይ፡ የክብር፡ እሳት፡ ብርሃን፡ ይታወጅበታል።

፩

ሁሉም፡ በየአጥቢያው፡ ወዳለው፡ ደብር፡ እየሄደ፡ እንዲሁ፡ ደመራውን፡ በመለኮስ፡ በዓሉን፡ ያከብሩታል፡፡) ሕፃናትና፡ ጎረምሶች፡ በቀናው፡ ክምር ላይ፡ እንዳንድ፡ እንጨት፡ በመደርደር፡ ደመራውን፡ ያዘጋጁታል፡፡ ቀሳውስትና፡ ዲያቆናትም፡ ጥሩ፡ ጥሩ፡ ልብሶቻቸውን፡ ለብሰው፡ በመስቀል፡ ከደመሩ፡ ይዘው፡ ሆነው፡ ከደብሩ፡ ግቢም፡ ያለውን፡ ዘለዋ፡ እያዘመሩ፡ ደመራውን፡ እየዞሩ፡ ቡራኬ፡ ይሰጣሉ፡፡ ሕዝቡም፡ ቀሳውስትና፡ ዲያቆናትን፡ እየተከተለ፡ የጌታን፡ ሕማማት፡ የሚያመለክት፡ ልዩ፡ ልዩ፡ ዝማሬዎችን፡ ያዘምራል፡፡ ለምሳሌም፦

አትክልቱ፡ ገበሰ፡
ጉመን፡ ገመሰው፡ ነፋስ፡
እዬዘኝ፡ ነፍሴ፡
ድረስልኝ፡ ገበሬ፡፡

ከዚያም፡ ፀሐይ፡ ከጠለቀች፡ ለዐይን፡ ያዝ፡ ሲያደርግ፡ ያ፡ በዐጸደ፡ መቅደስ፡ ደመራ፡ ይለኰሳል፤ ምክንያቱም፡ ዕሌኒ፡ ንግሥቲቱ፡ መስቀሉን፡ በመፈለግም፡ ካገኘችውም፡ በኋላ፡ ያበራችውን፡ እሳት፡ ለማስታወስ፡ ነው፡፡

መንደረኛው፡ ከተሜው፡ ደህን ከለት፡ እያነደደ፡ በዓመቱ፡ ያመሻል፡፡ ወጣቶችም፡ የደረሱ፡ መሰሎቻቸውን፡ ወይም፡ ችቦቻቸውን፡ እየለኮሱ፡ [illegible]፡ ደመራ፡ ላይ፡ ይወረውሩታል፡፡ ግማሹም፡ ሕዝብ፡ በየቤቱ፡ ችቦውን፡ ያበራል፡ ሲደንስ፡ ሲጨፍር፡ ሲዘፍን፡ ያመሻል፤ ይደሰታልም፡፡ በማግሥቱ፡ የመስቀል፡ ዕለት፡ ሕዝቡ፡ ደመራው፡ ከነደደበት፡ ሥፍራ፡ በጠዋት፡ ሄዶ፡ አመዱን፡ ዘግኖ፡ በግንባሩ፡ ላይ፡ በመስቀል፡ ቅርጽ፡ ይሣላል፡፡ ቀጥሎም፡ ሰው፡ በየድግሱ፡ በመጋበዝ፤ ዘመድ፡ አዝማድ፡ በመጠየቅ፡ ይውላል፡፡

በአዲስ፡ አበባ፡ ግን፡ በዓሉ፡ በጣም፡ አስደሳች፡ ነው፡፡ የሚከበረውም፡ በመስቀል፡ አደባባይ፡ ለእንግዶች፡ መጠለያ፡ ይሆን፡ ዘንድ፡ ድንኳን፡ በተተከለበት፡ ቦታ፡ ነው፡፡ በዚያ፡ አከባቢ፡ ወደድንኳኑና፡ ወደደመራው፡ በጣም፡ ሊጠጉ፡ የሚችሉ፡ ልዩ፡ ፈቃድ፡ ያላቸው፡ ብቻ፡ ናቸው፡፡ ንጉሠ፡ ነገሥቱ፡ በመኳንንቶችና፡ ጳጳሳቱ፤ ሁሉ፡ በዚያ፡ ዕለት፡ በሥፍራው፡ ተገኝተው፡ በዓሉን፡ ያከብራሉ፡፡ በዓሉ፡ በጣም፡ ከፍ፡ ያለ፡ በመሆኑ፡ ወታደሩ፡ እስካውቶች፡ ቀሳውስትና፡ ዲያቆናት፤ ሕዝቡም፡ በአደባባዩ፡ ዙሪያ፡ በሰልፍ፡ በሰልፍ፡ ሆነው፡ በመዘመር፡ በዘፈን፡ በጭፈራም፡ ለበዓሉ፡ ልዩ፡ መልክን፡ ያጎለብታል፡፡

ግማደ፡ መስቀሉ፡ በኢትዮጵያ፡

የመስቀል፡ በዓል፡ በታላቅ፡ ሃይማኖታዊ፡ ሥርዓት፡ ሲከበር፡ ከ፲፮፻፡ ዓመት፡ በላይ፡ ሆኖታል። በኢትዮጵያ፡ ለበዓሉ፡ መከበሪያ፡ የሆነውና፡ ለበዓሉም፡ ልዩ፡ መልክን፡ የሚሰጠው፡ የእውነተኛው፡ ግማደ፡ መስቀል፡ በ፲፭ኛው፡ ክፍለ፡ ዘመን፡ ወደኢትዮጵያ፡ መምጣቱ፡ ነው። ግማደ፡ መስቀሉ፡ በግሸን፡ ማርያም፡ ገዳም፡ ውስጥ፡ የተረሁን፡ የመስቀሉን፡ አመጣጥ፡ በእውነት፡ ከሚናገር፡ ብዙ፡ ገጾች፡ ካሉት፡ ጥቂት፡ ከሚገባል፡ ጽሑፍ፡ ጋር፡ ይገኛል። ጽሑፉም፡ በአፄ፡ ዘርዐ፡ ያዕቆብ፡ ዘመነ፡ መንግሥት፡ (1434-68) በትእዛዝ፡ ተጻፈ፡ ይባላል።

በዚህ፡ በበረከቱ፡ መድኃኒቱ፡ መሠረት፡ በኢትዮጵያ፡ የነገሡት፡ ነገሥታት፡ ሁሉ፡ በመንግሥታቸው፡ ዘመን፡ የግማደን ~~[illegible]~~ በጦር፡ ከግብፅ፡ እስላሞችና፡ ከሡልጣኖቻቸው፡ እንዲሰጧቸው፡ ይጠይቁ፡ ነበር። ነገሥታቱም፡ ሁለት፡ ጊዜ፡ በመማከል፡ በመግባት፡ የእስክንድርያን፡ ሊቀ፡ ጳጳስ፡ ከምሥር፡ አስፈትተዋል። ለዚህም፡ ውለታ፡ በግብፅ፡ በቅብጣውያንና፡ በሦርያም፡ የሚኖረው፡ ሕዝበ፡ ክርስቲያን፡ ውድ፡ የሆነ፡ ያማረና፡ የላቀም፡ ነገር፡ በስጦታ፡ ለኢትዮጵያ፡ ነገሥታት፡ አቅርቧል። በዚያን፡ ጊዜ፡ የነበረው፡ ንጉሥ፡ አፄ፡ ዳዊት፡ እነዚህን፡ ስጦታዎች፡ መልሶ፡ በርሱ፡ ምትክ፡ የእስክንድርያው፡ ጳጳስ፡ አስቀምጦት፡ የነበረውን፡ ግማደ፡ መስቀል፡ እንዲሰጡት፡ ጠየቀ፡ ጥያቄውን፡ ተቀብለው፡ ግማደ፡ መስቀሉን፡ ለሐዋርያት፡ ሉቃስና፡ ዮሐንስ፡ የሣሏቸውን፡ ሥዕሎች፡ ጨምረው፡ ሰጡት። ይህን፡ ምክንያት፡ በማድረግ፡ ዛሬ፡ በኢትዮጵያ፡ ዕፀ፡ መስቀል፡ የሚባለው፡ በዓል፡ ይከበራል። ቀኑም፡ መስከረም፡ ፲፡ ቀን፡ ነው።

ንጉሥ፡ ዳዊት፡ ኋላ፡ አራተኛው፡ ልጃቸው፡ ዘርዐ፡ ያዕቆብ፡ ዙፋን፡ ወረሱ። ባረ፪፡ ጊዜ፡ ጌታ፡ "መስቀሌን፡ በመስቀል፡ ላይ፡ አስቀምጥ።" ብሎ፡ በሕልሙ፡ ስለአዘዘው። ንጉሥ፡ ሁለት፡ ዓመት፡ ሙሉ፡ አገሩ፡ ተለይቶ፡ በመዞር። ሲፈልግና፡ ሲጸልይ፡ ከቆየ፡ ኋላ፡ በመጨረሻ፡ እንደ፡ የመስቀል፡ ቅርጽ፡ ያለው፡ ተራራ፡ አገኘ። በተራራውም፡ ላይ፡ እግዚአብሔር፡ አብ፡ የሚባል፡ ደብር፡ የሆነ፡ ~~ተራራ~~ ቤተ፡ ክርስቲያን፡ አሠሩ። የጌታንም፡ መስቀል፡ በወርቅ፡ ሣጥን፡ ውስጥ፡ አድርጎ፡ አኖረው።

የግሸን፡ ቀሳውስትም፡ በዚህ፡ በቆየ፡ ገዳም፡ ውስጥ፡ ያለውን፡ ውድ፡ ሀብት፡ ይጠብቁታል። ምንም፡ እንኳ፡ የንጉሥ፡ ቤተ፡ ክርስቲያን፡ ቢቃጠልና፡ በየጊዜው፡ ቢዘረፍም፡ እየተጠገነ፡ እስከ፡ አሁን፡ ያገለግላል።

በውስጡ፡ ያለውንም፡ ተክሊል፡ ካባ፡ መጻሕፍትና፡ ሥዕልም፡ ዘረፈ፡ ወንዶች፡ ቅጥር፡ በበዛ፡ ጊዜ፡ ያሸሽትና፡ ይደብቃሉ፡፡ በሰላምም፡ ጊዜ፡ እንደዋንቱ፡ ከቦታው ይመልሱታል፡፡

በየዓመቱም፡ መስቀል፡ ካለፈ፡ በኋላ፡ ኅዳር፡ ፳፩ ቀን፡ የሚከበረውን፡ የድንግል፡ ማርያምን፡ በዓል ለማክበር፡ ምክንያት፡ ሆኖአቸው፡ ካሉ፡ ሰዎች፡ ግማደ፡ መስቀሉን፡ ለማየት፡ ከዚሁ፡ ቦታ፡ ይሰበሰባሉ፡፡

ጥበቡ፡ሥላሴ፡ዴሬ፡

ቅዱስ፡ዮሐንስ

ቅዱስ፡ዮሐንስ፡በየዓመቱ፡መስከረም፡፩ቀን፡የሚከበር፡የዘመን፡መለወጫ፡በዓል፡ነው። የበዓሉ፡ዐዋጅ፡የዘመን፡መለወጫ፡ቢሆንም፡በድርብ፡የሚከበሩ፡ሌሎች፡በዓላት፡አሉ። እዚህም፡ላይ፡ስሙ፡እንደሚያመለክተው፡ለቅዱስ፡ዮሐንስ፡የተመደበው፡የመታሰቢያ፡ቀን፡የሚውለው፡በዚሁ፡ዕለት፡ነው። በተረፈ፡ ~~ቀኑ~~፡ የክረምቱ፡ወራት፡አልፎ፣ ፀሐይ፡ብልጭ፡ብላ፡በተራራው፣ በየመስኩና፡በየሸለቆው፡ብርሃኗን፡የምትፈነጥቅበት፣ ሙቀቷን፡የምትለግስበት፣ አበቦች፡የሚፈነዱበት፣ የአዲስ፡ዓመት፡የደስታ፡ጊዜ፡ነው። ቅዱስ፡ዮሐንስን፡የኢትዮጵያ፡ሕዝብ፣ በተለይም፡ክርስቲያኑ፣ የሚቀበልበት፡ሁኔታ፡እንዲህ፡ነው፤

የዋዜማው፡ዕለት፡ወደማታ፡ችቦ፡ይበራል። ችቦውን፡የሚያበሩት፡ወንዶች፡ናቸው፤ ችቦውን፡ካቀጣጠሉም፡በኋላ፡ከቤት፡ሲወጡ፡መዝጊያውን፡ሣብቲ፡እያስነኩ፣

የኅመም፡ምንቸት፡ውጣ፣
የገንፎ፡ምንቸት፡ግባ፣

ይሉና፡ወደውጭ፡ይሄዳሉ። ከውጭም፡ሁነው፡ችቦው፡በርቶ፡እስኪያልቅ፡ድረስ፤

ኢዮሐ፡አበባዬ፤ መስከረም፡ጠባዩ፤
አይዞሽ፡ነፍሴ፡ደረሰልሽ፡ጎብሴ፤
በመስከረም፡የሚያገባሽ፡የለም፤
በጥቅምት፡እላለሁ፡ጥቂት፣(?)
በኅዳር፡እላለሁ፡ዳርዳር፣
በታሣሥ፡እመሀሉ፡ድረስ፤
በጥር፡ጠግር፡መንጠርጠር፤

እያሉ፡ሆታ፡ያሰማሉ። ከዚያ፡በኋላ፡ከሌሊቱ፡ዘጠኝና፡አሥር፡ሰዓት፡ላይ፡ሰዉ፡ወደወንዝ፡ወርዶ፡ገላውን፡ይታጠባል፤ የዚህ፡ምክንያቱ፡ውኃውን፡ወፍ፡ሳይቀምሰው፡ለመድረስ፡ነው። የመታጠቡም፡ትርጉም፡ማንኛውንም፡መጥፎ፡ዕድልና፡ነገር፡ከአሮጌው፡ዘመን፡ጋር፡ለማስቀረትና፡ሲነጋም፡አዲሱን፡ዘመን፡በንጹሕና፡ለመቀበል፡የሚል፡ነው።

በበነጋው፡ ሁሉም፡ እንደየዐቅሙና፡ እንደየገለትናው፣ ዶሮ፣ በግና፡ ፍየል፣ ያርዳል፤ ሙክትም፡ ይጣላል፡፡ ብዙ፡ ሰዎች፡ የሚያርዱት፡ በግ፣ ዶሮ፣ ፍየል፡ በዓይነትና፡ በብዛት፡ የተለያየ፡ ነው፡፡ ይህ፡ የሚሆነው፡ ርኩሳን፡ መናፍስትን፡ እንደ፡ ጠባይ፡ ጠባያቸው፣ ለማስተናገድ፣ ለማባረር፣ ለመሸኘት፡ ነው፡፡ እንደ መናፍስቱም፡ ብዛት፣ ቀይ፣ ጥቁር፣ ገብስማ፡ ዶሮ፤ ወይም፡ ዳለቻ፣ ቡሀ፡ ወይም፡ ጠዝማ፣ በግ፡ ያርዳሉ፡፡ ይህንን፡ እምነት፡ ይዘው፡ መናፍስቱን፡ የሚያስተናግዱ፡ ሰዎች፡ የበዓሉ፡ ለት፡ ጨሌ፡ ያነግታሉ፤ ይገዝፋሉ፡፡

የመግዘፍ፡ ነገር፡ ከተነሣ፤ በተለይ፡ አዶ፡ ከብሬ፡ አለብን፡ የሚሉ፡ ሰዎች፡ ከበዓሉ፡ ለት፡ ጀምሮ፡ እስከሣስት፡ ቀን፡ ድረስ፡ ሌት፡ ተቀን፡ ይገዝፋሉ፡፡ በዚህም፡ ጊዜ፡ ይዘይራሉ፤ ተቀባዮቻቸውንም፡ እናስቀምጥ፡ እናስተኛ፡ ይላሉ፡፡ በሣስተኛው፡ ቀን፡ ኅሊናቸው ሲመለስ፣ ከእንቅልፉ፡ እንደነቃ፡ ሁሉ፣ ማዝፈታቸውን፡ ይፈጽማሉ፡፡ ሌሎች፡ በመናፍስት፡ የሚያምኑ፡ የተለየ፡ ግብር፡ ይሰጣሉ፤ ዓይነቱም፣ ዶሮ፡ አርዶ፡ ከነላባው፣ ፈሚጦ (ሮሚጦ)፣ የማሽላ፡ ቆሎ፣ የሰሊጥ፡ ለጥለጥ፣ ቂጣና፣ ይህንንም፡ በመሳሰለው፡ ነገር፡ ይወሰናል፡፡ ይህንንም፡ ወስደው፣ አደባልቀውም፡ ሆነ፡ ብቻ፡ ብቻውን፣ አውሬ፡ መንገድ፡ ላይ፡ ይጥሉታል፡፡ ይህም፣ የተባለው፡ ርኩስ፡ መንፈስ፡ በሽታን፣ ችግርን፣ ሌላም፡ የሕይወት፡ መቅሠፍትን፡ ያስወግድላቸው፡ ዘንድ፡ እንደ፡ መስዋዕት፡ የሚያቀርቡት፡ ነገር፡ ነው፡፡ እንዲህ፡ ያለው፡ መስዋዕት፡ የዓለም፡ ስሙ፡ "ደንቃሬ"፡ ነው፡፡ አላፊ፡ አግዳሚ፡ የሆነ፡ ሰው፡ ደንቃሬ፡ በየ፡ ጊዜ፡ "እኔ፡ ቀድሞኝ" ብሎ፡ በዱላ፡ መምታት፡ ወይም፡ ላዩ፡ ላይ፡ ሽን፡ ማፍሰስ፣ አለዚያም፡ የሚቀመሰውን፡ ከላዩ፡ መቅመስ፡ ነው፤ ይኸም፡ ርኩሱ፡ መንፈስ፡ እንዳይደየወተው፡ ይረዳል፡ ተብሎ፡ ይታመናል፡፡

በዚህ፡ ዓይነት፣ በየቤቱ፡ ማጀስ፡ ባጨበጨ፣ ቢያንስ፡ ዶሮ፡ ዶሮ፡ ይታረዳል፡፡ የእርዱ፡ ምክንያት፡ ብዙውን፡ ጊዜ፡ ከርኩስ፡ መንፈስ፡ ጋር፡ ከሚዘመድ፡ ማንኛውም፡ ሰው፡ ከቀን፡ ስድስት፡ ሰዓት፡ በሌት፡ ከቤቱ፡ ወደሌላ፡ ሰፈር፡ አይዘዋወርም፤ ከርኩሱ፡ መንፈስ፡ ለመዳን፡ ያህል፡ ነው፡፡ ከቀትር፡ በኋላ፡ ሕፃናት፣ ወጣቶች፡ አበባ፡ አየሽ፡ እንኳን፡ ከዘመን፡ ዘመን፡ አሸጋገራችሁ፡ ለማለት፡ ወደአዝማድ፡ ወደጎረቤት፡ ይሄዳሉ፡፡

በዚህ፡ ሥነ፡ ሥርዓት፡ ውስጥ፡ የሚያስደስተው፣ ሴቶች፡ ልጆች፡ በማኅበር፡ ሆነው፡ ከየዘሬት፡ ከቤት፡ ቤት፡ እያሉ፣ እንድም፡ እንኳን፡ አደረሳችሁ፡ ለማለት፣ እንድም፡ ደግሞ፡ ስጦታ፡ ለመቀበል፡ የሚያደርጉት፡ ጨዋታ፡ ነው፡፡ በሚዘፍኑት፡ ጊዜም፡ የዘመን፡ መለወጫ፡ ዘፈን፡ እንዲህ፡ እያሉ፡ ይዘፍናሉ፤

አበባዮ፡ ሆዬ፤ (አውራጅ)
ለምለም (ተቀባይ)
ባልንጀሮቼ፤
ለምለም ... መዘተ.
ቁጭ፡ በተራ፤
እንጨት፡ ሰብሬ፤
ቤት፡ እስክሠራ፤
እንኳን፡ ቤትና፡
የለኝም፡ አጥር፤
እደጅ፡ እደራለሁ፤
ኮኮብ፡(ኮከብ) ስቆጥር
አበባ፡ ከገዳይ፡ ጋራ፡ ለምለም[1] (አውራጅ)
" " " " (ተቀባይ)

በዚህ፡ ዓይነት፡ ሆሁ ያሆውን፡ ሲጫወቱ፡ ስጦታ፡ ሲሰበስቡ፡ ውለው፡ ያገኙትን፡ ተካፍለው፤ ሲመሽ፡ በየቤታቸው፡ ይገባሉ።

በዓሉ፤ ቅዱስ፡ ዮሐንስ፤ የዘመን፡ መለወጫ፤ ዕንቁጣጣሽ፡ እየተባለ፡ በሰፊ፡ ስዶ፡ ሥም፡ ይጠራል። ይስታወ፩፡ ነገሩ፡ ግን፡ መሠረቱን፡ አይለውጥም።

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[1] also አበባ፡ የ-ብር፡ ገለባ፡ ለምለም or
" " " ነይ፡ ነይ.

ጊታቸው. ፈንታዬ (ፈንታው)

ነጋዴ

በኢትዮጵያ፡ ውስጥ፡ ነጋዴ፡ የሚባለው፡ ቃል፡ በንግድ፡ ሥራ፡ ተሰማርተው፡ ለሀገሩ፡ ሰዎች፡ በጠቅላላው፡ መገልገያ፡ ይሆን፡ ዘንድ፡ የተሰጠ፡ ስም፡ ነው፡፡ ይሆን፡ እንጂ፡ ነጋዴዎች፡ እንደየማገበራቸው፡ ልዩነት፡ ይታይባቸዋል፡፡

የጥንት፡ ነጋዴዎች፡ ከቀጣ፡ ከቀኝ፡ ከየሚኑ፡ ብዙ፡ ሀገሮችን፡ በማቋረጥ፡ ለሀገሪቱ፡ የሚያስፈልጓትን፡ ነገሮች፡ በማምጣት፡ ሀገሪቱ፡ ያፈራች፡ ያስተረፈቻቸውን፡ ወደሌላ፡ በመውሰድ፡ ብዙ፡ ውለታ፡ ሰርተው፡ አልፈዋል፡፡ መሠረታዊ፡ ዓላማቸው፡ ንግድ፡ ቢሆንም፡ ለባህል፡ መለዋወጥ፡ ምክንያት፡ ሆነው፡ ሀገሪቱን፡ ከሌሎች፡ ሀገሮች፡ ጋር፡ አስተዋውቀዋልና፡ ለዚሁ፡ ባለውም፡ የኢትዮጵያ፡ ታሪክ፡ መሠረት፡ ያደረጉት፡ እነዚሁ፡ ነጋዴዎች፡ ናቸው፡፡

ውለታቸው፡ የሚደነቅና፡ የሚመሰገን፡ ቢሆን፡ ጥንት፡ ለሠልጣኔ፡ እንደዛሬው፡ ግስ ተስተካከለበት፡ ዘመን፡ ምን፡ ያህል፡ ይከብድ፡ እንደነበረባቸው፡ መገንዘብም፡ አስፈላጊ፡ ነው፡. ብዙ፡ አገሮችን፡ አቋርጠው፡ እንደመመለሳቸው፡ መጠን፡ ብዙ፡ የሥጋቸው፡ ወጪ፡ ጉዳይ፡ ሰበር፡ ከሀብት፡ ጉዳቸው፡ በፊት፡ ያለውን፡ መንገዱ፡ እንባይው፡ የትን፡ ጠቆር፡ ቢደርሱቸው፡ ከፍተኛ፡ መሰናክል፡ እንስሳት፡ ወንበዴ፡ መልካ፡ ከመቸገሩባቸው፡ በላይ፡ እንደገና፡ ተጉዘው፡ ከመመለሳቸው፡ ያደርሳሉ፤ ሌቦችን፡ እንደ፡ ላይ፡ ሰፍረው፡ ከብቶቻቸውን፡ ከሰውሌ፡ እየጠበቁ፡ የንግዳቸውን፡ ሁኔታ፡ እያወጉ፡ ተራ፡ በተራ፡ እየተኙ፡ እንደገና፡ በማግሥቱ፡ ሥራቸውን፡ ይቀጥላሉ፡ የጉዞ፡ መንገድ፡ ብዙ፡ ችግር፡ ስላለበትም፡ ብዙዎቹ፡ ነጋዴዎች፡ ጉዟቸውን፡ እንደ፡ ላይ፡ ያደርጋሉ፡. ዕቃቸውን፡ እንደየሥፍራው፡ ሁኔታ፡ በበቅሎ፡ በፈረስ፡ በአህያ፡ ይጭናሉ፡. በዚሁ፡ ጊዜ፡ የሆነ፡ ሠፈር፡ ከሆነ፡ የሚሄዱት፡ ግመል፡ ይጭናሉ፡ በሌሊቱም፡ ከባድ፡ ውኃ፡ ተቸግረዋል፡ ነው፡፡

እስካሁን፡ ጊዜ፡ ድረስ፡ ቅጥሎቻቸው፡ ተቀምጠው፡ ቀድሞም፡ ዘመናዊ፡ የማጓጓዣ፡ ከተሞች፡ የገበሬ፡ ያንጊያዎች፡ እንዲሁም፡ የመገናኛዎችን፡ ይጠቀሙባቸዋል፡ ንግድ፡ በጣም፡ ሲስፋፋም፡ የከተሞች፡ ቀጥ፡ የዘመኑ፡ ትርስ፡ ጠበቃ፡ ዘበኛ፡ የመጓጓዣዎቻቸውም፡ ይዘው፡ ይዘዋወራሉ፡ የስተሁለ፡ ርቀት፡ የመንገድ፡ ችግሮችን፡ በማስወገድ፡ በተለይ፡ የሥጋ፡ ከብቶች፡ የአህያ፡ ከብቶች፡ የከብት፡ መጓጓዣዎቻቸውም፡ ይገኛሉ፡፡ የዱሮዎቹ፡ ነጋዴዎች፡ ከጥንት፡ ጊዜ፡ በመንገድ፡ ርቀት፡ በክረምት፡ መለዋወጥ፡ ምክንያት፡ የሚደርስባቸው፡ ዕቃዎችን፡ ነበር፡ የሚነግዱ፡፡

፪

በበበት፡ ለሚሠሩ፡ ዕቃዎች፡ መሣሪያ፡ ቀርቃሽ፡ ዶንያ፡ ስክላል፡ መሣሪያ፡ ከለቻና፡ ዶብዳብ፡ ያስፈልጋቸው፡ ነበር። በምኝታቸውም፡ ላይ፡ ብዙ፡ ጊዜ፡ ጉርቻን፡ ይርበው፡ ይሄዳሉ፡ ምክንያቱም፡ ሲመለሱ፡ ያስተማሩ፡ ካባቶች፡ ሴጣቸውን፡ የሚገኙ፡ እንዳሉ፡ ነጋዴዎች፡ እንዳይደክማቸው፡ ተቀምጠዋቸው፡ እንዲመለሱ፡ ነው። ሲመለሱም፡ መንገድ፡ እንዳይሰለቻቸው፡ እየዘፈኑና፡ እያተራሩ፡ እያንጉራጉሩም፡ ነው።

ከነጋዴ፡ ዕቃቸውም፡ ጋር፡ ለሠንቅ፡ ይሆን፡ ዘንድ፡ ልዩ፡ ልዩ፡ ምግብ፡ ለብቻ፡ ለይተው፡ ይይዛሉ። የሚይዙትም፡ ምግብ፡ ብዙውን ጊዜ፡ ደረቅ፡ ምግብ፡ ነው። ጮማ፡ ዳቦ፡ ጩኮ፡ ዳቦ፡ ቆሎና፡ በሶ፡ ከነጋዴ፡ ለሌቻና፡ አገልግል፡ አይጠፋም፤ እንድያም፡ ብዙ፡ ሥራን፡ አይጠይቅም፤ እንድያም፡ ደግሞ፡ አይበላሽም። ውሀ፡ ካለበት፡ ሠፈሩ፡ ሲደርሱ፡ ደረቅ፡ ምግባቸው፡ ብዙ፡ ችግር፡ እንዲፈጥርባቸው፡ የታወቀ፡ ነው። ስለሆነም፡ በኮዳም፡ ሆነ፡ በቀንድ፡ ውሀ፡ ወይም፡ ጠላ፡ መያዝ፡ የተለመደ፡ ነው።

የጥንት፡ ነጋዴዎች፡ በመንገድ፡ ርቀት፡ በፀሐይ፡ ሙቀት፡ በሌት፡ ብርድ፡ በጠዋት፡ ውርጭ፡ በዐየር፡ መበድ፡ በንፋስ፡ በበሽታ፡ በሌባ፡ ሁሉ፡ ተሠቃይተው፡ ቢያንስ፡ ሁለት፡ ሦስት፡ ወር፡ ከዘመድ፡ ተለይተው፡ ዛሬ፡ ለዘመናዊው፡ ንግድ፡ መሠረት፡ ጥለው፡ ከተማ፡ ቆርቁረው፡ አልፈዋል። የዛሬው፡ ንግድ፡ በሥልጣኔ፡ ምክንያት፡ መልኩን፡ ለውጦ፡ የዘመኑ፡ ገጽ፡ በቀንና፡ በሳምንት፡ ተወስኖ፡ መጠጊያ፡ ሠፈር፡ የነበረው፡ ወደ፡ ከተማ፡ ተሠርቶበት፡ ተሸክመው፡ ይሄዱት፡ የነበረው፡ ሠንቅ፡ ከሆቴል፡ በመገኘቱ፡ ብዙ፡ መሻሻል፡ ይታይበታል፤ ከምሩና፡ ግሬ፡ ዕቃውም፡ በገንዘብ፡ ተተክቷል። የሸቀጡም፡ ዓይነት፡ በዝቷል። ትርፉም፡ በርክቷል፤ ይሁን፡ እንጂ፡ ነጋዴ፡ ከጥንት፡ መሠረት፡ ያገኘውን፡ ጥበብ፡ በቀደሙት፡ ነጋዴዎች፡ ጥረት፡ ላይ፡ ነው፡ የመሠረተ

ጉሹ፡ ሞገስ

እጀ፡ ሠሪዎች

በሀገራችን፡ እጀ፡ ሠሪዎች፡ ተብለው፡ የሚጠሩት፡ ሰዎች፡ ሙያቸው፡ የበዛና፡ የተለያየ፡ ነው። እነዚህ፡ ሰዎች፡ የቦተሰቦ፡ ቦታም፡ ሆነ፡ የገጠር፡ ርስት፡ የላቸውም፤ አብዛኞቹን፡ ጊዜ፡ የሚኖሩት፡ በጥገኝነት፡ ነው። የዕለት፡ ኑሮአቸውንም፡ ሆነ፡ የዓመት፡ ልብሳቸው፡ የተመሠረተው፡ በጥበባቸው፡ ነው። ከነዚህ፡ ጥቂቱ፡ እንደ፡ ሸማኔ፡ አንጥረኛ፡ ቀጥቃጭና፡ ፋቂ፡ ያሉት፡ ናቸው።

ሸማኔ፡ ከአንገት፡ ልብስና፡ ከመቀነት፡ እንሥቶ፡ በጥበብ፡ እስከአለበሱ፡ ልዩ፡ ልዩ፡ የሀገር፡ ልብሶችን፡ ይሠራል። እንደሌላው፡ ባለሙያ፡ ሁሉ፡ በሸማኔዎች፡ መካከል፡ የሙያና፡ የችሎታ፡ መበላለጥ፡ ይታያል። ጥበብ፡ ለቅሞ፡ በደንቡ፡ ጥሩ፡ ማውጣት፡ የሚችለው፡ ሸማኔ፡ በርካት፡ ያለ፡ ገንዘብ፡ ይሠበስባል። በሙያው፡ ላቅ፡ ያለው፡ ብዙ፡ ደንበኞች፡ ያሉት፡ ሸማኔ፡ የገቢውን፡ ሁኔታ፡ እያየ፡ በርካት፡ ያለ፡ ሰው፡ ወደሚያርበት፡ ሠፍራ፡ ወይም፡ 'ሠለጠን'፡ ወዳለው፡ ከተማ፡ ጠጋ፡ ይላል። ከጥበብ፡ ሠሪው፡ ቀጥሎ፡ በዋቂነቱ፡ የሚመሰገነው፡ ቀጭን፡ ሠሪው፡ ነው፤ በተለይም፡ በመደዘዘርቱና፡ በቀነጃጀትዝንጉ፡ የተወደደ፡ ነው። ጥበብ፡ ለቃሚውና፡ ቀጭን፡ ሠሪው፡ በዘውን፡ ጊዜ፡ የእውቆ፡ ይሠራሉ፡ እንጂ፡ ርካሽ፡ የገበያ፡ ልብስ፡ አይሠሩም። እንደ፡ ውሃም፡ እንደሆኑ፡ ዘንድ፡ አሠርቶ፡ ለመልበስ፡ ቢሹ፡ ወሬ፡ መጠበቅ፡ ያስፈልጋል። በነዚህ፡ ምርጥ፡ ሙያ፡ አላቸው፡ በሚባሉት፡ ሸማኔዎች፡ እንደር፡ ደግሞ፡ በሙያቸውም፡ በገበያቸውም፡ ዝቅ፡ ያለው፡ የሚታዩት፡ ወፍራም፡ ኩታና፡ ቀሚስ፡ ጋቢ፡ የሚሠሩት፡ አሉ። እነዚህኞች፡ በዘውን፡ ጊዜ፡ ትርፋቸው፡ ገቢው፡ አነስ፡ ያለ፡ ሕዝብ፡ በሚኖርበት፡ ሠፍራ፡ ወይም፡ በገጠር፡ ነው፤ የገጠር፡ ልብስ፡ የዘመኑን፡ ኩቅዴ፡ የሚከተል፡ አይደለምና፡ ነው። ከገጠር፡ ቀጭን፡ ብሎ፡ የሚሠራው፡ የተወሰነ፡ ቢሆንም፡ የሚያኖረውን፡ ያህል፡ ገቢ፡ አያጣም፤ ምናልባት፡ ኑሮውን፡ እሻሽሎ፡ ብዙ፡ ወደከተማው፡ ጠጋ፡ ቢል፡ ከእውቆ፡ ሠሪው፡ ጋር፡ መወዳደር፡ ወይም፡ ዕለት፡ ዕለት፡ ከገበያ፡ መዋል፡ ይኖርበታል።

ሸማኔዎች፡ ቁጥራቸው፡ በርካት፡ ያለ፡ ከሆነ፡ ጨዋ፡ ከተባለው፡ ሕዝብ፡ ጥቂት፡ ነጠል፡ ብለው፡ ይሠፍራሉ፤ ከሰፈሩም፡ ከተገኙም፡ ካሙቸው፡ ሠፈሬ፤ ጨዋ፡ ከሚባለው፡ ሕዝብ፡ መሀል፡ እንደወይነት፡ ተንጠባጥበው፡ ይኖራሉ። የሠፈራቸው፡ ዘላቂነት፡ እንደገበያው፡ ሁኔታ፡ ይለዋወጣል። መንደሩ፡ ወይም፡ ሠፈሩ፡ ተቀብሏቸው፤ ገበያው፡ ካልደራላቸው፡ ጊዜ፡ ጓዝንግላቸውን፡ ጠቅልለው፡ እንደተመሩ፡ ይሄዳሉ። ቋሚ፡ ንብረት፡ ወይም፡ ህፀመ፡ ርስት፡ ስለሌላቸው፡ ከሠፈሩ፡ ሠፈሩ፡ እንደዘላን፡ ሁሉ፡ መታከታቸውን፡ ከመጠን፡ አይቆጥሩትም።

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የሸማኔው፡ ሚስት፡ ሸክላ፡ ትሠራለች። እርሷም፡ ሸክላ፡ ሠሪ፡ ወይም፡ ደበኛንሳ፡ ተብላ፡ ትጠራለች። በገጠር፡ ያሉት፡ የሸማኔ፡ ልጆች፡ ወደ ትምህርት፡ ቤት፡ ለመሄድ፡ አይቻላቸውምና፡ የናት፡ ያባታቸውን፡ ሙያ፡ እየተማሩ፡ ያድጋሉ። ስለዚህም፡ በገጠር፡ የሚገኙት፡ እንዲህ፡ ያሉት፡ ቤተ፡ሰቦች፡ በአንድ፡ ዓይነት፡ ሙያ፡ ብቻ፡ መሰልጠናቸው፡ የሀገሪቱን፡ እድገት፡ የሚያቀዝ፡ ቢሆንም፡ እያሰደንቅም።

አንጥረኛ፡ ለነ፡ መጠሪያው፡ 'ጡቢብ'፡ ነው፤ ሃሬ፡ ጠይብ፡ የሚል፡ ስም፡ ይዟል። አንጥረኛ፡ ከወርቅ፣ ከብር፣ ከመዳብና፡ ከነሐስ፣ ለሴትና፡ ለወንድ፡ ጌጣጌጥ፡ ይሠራል። ለመጓጓዣ፡ የበቅሎና፡ የፈረስ፡ ጌጥ፡ የሚሠራው፡ ይኸው፡ አንጥረኛው፡ ነው። ለሴቶች፡ ከሚሠሩቸው፡ የጌጣ፡ ጌጥ፡ መሣሪያዎች፡ ውስጥ፡ የአንገት፡ ድሪ፡ ክታብ፣ ጉትቻ፣ አምባር፣ ቀለበትና፡ መስቀል፣ የእግር፡ አልቦ፡ ዓይነተኞች፡ ናቸው። ወንዱም፡ ለአንገቱ፡ መስቀልና፡ ለጣቱ፡ ቀለበት፡ ያሠራል።

አንጥረኞች፡ እንደሸማኔ፡ ወይም፡ እንደፋቂ፡ በአንድ፡ ሠፈር፡ የተሰበሰቡ፡ አይደሉም። በገጠርም፡ ቢሆን፡ ከብዙ፡ ቦታ፡ አይገኙም። በዚህም፡ ምክንያት፡ የገጠር፡ ኗሪዎች፡ ጌጣጌጥ፡ ፍለጋ፡ ወደከተማ፡ ይወጣሉ። እንደ ሸማኔ፡ አንጥረኞችም፡ በሙያቸው፡ ልቀው፡ በጥበባቸው፡ ረቀው፡ ይበላለጣሉ። እውነት፡ የሆነው፡ አንጥረኛ፡ ከዘውትር፡ ወርቅና፡ ብር፡ ብቻ፡ ይሠራል። ብዙ፡ ደንበኞችም፡ ስለአሉት፡ ገቢው፡ በዚያው፡ ልክ፡ ነው። የአንጥረኛው፡ ገቢው፡ ብዙ፡ ነበር፡ እንደበመዶ፡ ባይበን፡ ኖር፡ ይፈቻቀል፤ ቢያወድሷቸውም፣

አንጥረኛው፡ ገልሽ፡ ውበቱ፡ ውበቱ፡
ሠሪን፡ እንደድሪው፡ እንደቀለበቱ፡

እያሉ፡ ይዘፍናሉ። የአንጥረኛው፡ ሚስት፡ ቅንጦ፡ ኑሮ፡ ስለምትል፡ ~~ቀለበት~~ ሸክላ አትሠራም።

ቀጥቃጩ፡ 'ቀጥቃጭ' 'ካሬቴ'፡ በሚባል፡ ስም፡ ይጠራል። ምንም፡ እንኳ፡ እሱም፡ ትግሉ፡ ከብረታ ብረት፡ ቢሆን፡ በልዩ፡ ሙያው፡ ከአንጥረኛው፡ ፈንጠር፡ ያለ፡ ነው። አንጥረኛው፡ ረቂቅ፡ ያለ፡ ጌጣጌጦችን፡ ሲሠራ፤ ቀጥቃጩ፡ ደግሞ፡ ማረሻ፣ ወገል፣ ምሣር፣ ማጭድ፡ የመሳሰሉትን፡ ይሠራል። ከጦር፡ መሣሪያም፡ ውስጥ፡ ጩቤ፣ አንካሴ፣ ጦር፣ ሲሠራ፣ አልፎ፡ አልፎም፡ የተበላሹ፡ ጠመንጃና፡ ሽጉጦችንም፡ ይጠጋግናል። ዘለቅ፡ ሲልም፡ አፈር፡ አንጥረው፡ ብረት፡ አቅልጠው፡ የሚሠሩ፡ አይታጡም። የቀጥቃጩ፡ ሚስት፡ እንደሸማኔው፡ ሚስት፡ ሁሉ፡ ሸክላ፡ ትሠራለች፤ ልጆችም፡ የአባታቸውን፡ ሙያ፡ ይከተላሉ።

ፉቂ፡ ከነዙና፡ በስተቀር፡ ከቆርበት፡ ለዝበውና፡ ለፍተው፡ የሚሠሩ፡ ነገሮችን፡ ሁሉ፡ ይሠራል። የከብቱን፡ ሥራ፡ ረቂቅ ያለ፡ ስለሆነ፡ በዚያው፡ በሙያው፡ ለሠለጠነው ለፀሐፊው፡ ይቀራል፤ ፉቂው፣ ጀንዲ፣ ነት፣ ከቀማዳ፣ አንቀልባ፡ ለምድ፣ የዐዩሐፍ፡ ማንደር፣ መጫኛ፣ የፈረስ፡ የበቅሎ፡ ኮርቻና፡ ዛብ፡ ሁሉ፡ ይሠራል። ከዚህም፡ ሌላ፡ ቋና፣ ወንፊት፣ አንቅብ፣ ሰፌድ፣ የመሳሰሉትን፡ የቤት፡ ዕቃዎች፡ ይለ[illegible]ል። የቆርበት፡ ሥራ፡ ያለውሀ፡ ስለማይዘለቅ፡ የፉቂው፡ ሠፈር፡ ከወንዝ፡ ዳር፡ አይርቅም። የፉቂው፡ ሚስት፡ ሸክላ፡ ትሠራለች።

እጀ፡ ሠራዎች፡ ከቅላላው፡ እንደ፡ ሰም (ጠቢብ) አላቸው፤ ሙያቸው፡ የተለያየ፡ ቢሆንም። በነገር፡ ሰብ፡ ውስጥ፡ ሠፍራቸው፡ ዝቅ፡ ያለ፡ ነው። ሙያቸው፡ ቢወደድም፡ ባለሙያዎች፡ በንቀት፡ ዐይን፡ ይታያሉ። በብዛትም፡ ጨዋ፡ ከሚባለው፡ ሠፈር፡ ገብተው፡ አይኖሩም፣ ምክንያቱም፡ ዐይናቸው፡ ለልጅና፡ ለከብት፡ አይበጅም፡ የሚል፡ እምነት፡ ስላለ፡ ነው። ዛሬ፣ በተለይም፡ በከተማው፣ ይህ፡ እምነት፡ እየሟሸሸ፡ ሄዷል። ምክንያቱ፡ በልዩ፡ ባይታወቅም፡ ጨዋው፡ ከሌሎች፡ ጠበቦች፡ ይልቅ፡ ሸማኔውንና፡ አንጥረኛውን፣ አቅርቦ፡ ፉቂውንና፡ ሸክላ፡ ሠሪውን፡ ያርቃቸዋል። ለዚሁ፡ ገለል፡ ስለሚያደርጋቸውና፡ የርስትና፡ የጋብቻ፡ ንትርብ፡ ስለሌላባቸው። እጀ፡ ሠራዎች፡ የክ ሲባባይ፡ ሰዎች፡ አይደሉም። ምንም፡ ቢከበሩ፣ ጉልበታቸው፡ ካልደከመ፡ በቀር፡ ሥራቸውን፡ አይተዉም።

እጀ፡ ሠራዎች፣ እንደ፡ ተማር፡ ካልሆኑ፡ በቀር፡ ምንም፡ መቼም ጨዋ፡ ከሚባለው፡ ጋር፡ ጋብቻ፡ የላቸውም። እነርሱም፡ ከፉ፡ አውጥተው፡ አይጠይቁም። በተለይ፡ በገጠሩ፣ እንዲህ፡ ያለው፡ ልማድ፡ አሁንም፡ ቋሚ፡ ነው። የከተማው፡ 'ጨዋ'፡ ግን፡ መቼም፡ ጊዜ፡ ያመጣውን፡ ምን፡ ያረጋል፡ እያለ፡ መጋባት፡ ጀምሯል። ይኸም፡ የሚሆነው፡ እጀ፡ ሠራዎች፡ የጥንት፡ ሥራቸውን፡ ትተው፡ በንግድ፡ ወይም፡ በመንግሥት፡ ሥራ፡ የተሰማሩ፡ እንደ ሆኑ፡ ነው። በመካከላቸውም፡ እንኳ፡ ካልገደዱ፡ በቀር፡ እርስ፡ በርስ፡ ለመጋባት፡ አይጣጣሙም፤ አንጥረኛው፡ ከአንጥረኛው፣ ፉቂው፡ ከፉቂው፣ ሸማኔውም፡ ከሸማኔው፡ እንጂ።

መንፈሳዊ፡ በሆነው፡ ግብር፡ ሁሉ፡ እንደየእምነታቸው፡ ከጨዋው፡ ጋር፡ በሙሉ፡ በሙሉ፡ ይሳተፋሉ። ማኅበርና፡ ሰንበቴ፡ ይጠጣሉ፤ ጡትም፡ ይጣባሉ፤ ክርስቲያኖች፡ ከሆኑም፡ ክርስትና፡ ይነሣሣሉ። ለየአጥቢያቸውም፡ ታቦት፡ እንደየሙያቸው፡ ገጸ፡ በረከት፡ ያቀርባሉ፤ ሸማኔው፡ ልብሰ፡ ተክህኖ፣ ፉቂው፡ ከበሮ፣ ጠራቢው፡ መቋሚያና፡ ጽና፣ አንጥረኛውም፡ መስቀልና፡

ለልብሱ፡ ተነሣና፡ የሚያስፈልገውን፡ ዕግዕግ፡ ያቀርባሉ።

በገጠር፡ አንዳንድ፡ እጅ፡ ሠሪዎች፡ ልጆቻቸውን፡ መምህር፡ ከተገኘበት፡ ልከው፡ ያስተምራሉ። ፊደል፡ ቆጥሮ፡ መጽሐፍ፡ አንብቦ፡ የሠለጠነው፡ እንደጨዋው፡ ልጅ፡ ሁሉ፡ ቅስና፡ ሥልጣን፡ ቢቀበልም፡ እንዲቀድስ፡ አይፈቀድለትም፤ በማይታወቅበት፡ አገር፡ ይቅስ፡ እንደሆን፡ እንጂ። ይህ፡ ክፉ፡ ልማድ፡ በደንጋግም፡ ሆኖ፡ በጊዜ፡ ብዛት፡ እስኪጠፋ፡ ባለጁ፡ ባለጅ፡ ጨዋውም፡ ጨዋ፡ በመሆኑ፡ ተለያይተው፡ ይኖራሉ።

ዝቅአርጋቸው፡ ኃይለ ጊዮርጊስ

አዝማሪ

በኢትዮጵያ፡ ኅብረ፡ ሰብ፡ ውስጥ፣ ከጥንት፡ ጀምሮ፡ አዝማሪ፡ በመባል፡ የታወቁ፣ ከትከሻቸው፡ ማሲንቆ፣ ከክንዳቸው፡ ዋሩር፡ የማይጠፋ፣ ከቦታ ቦታ፣ ከመሸታ፡ መሸታ፣ ከሠርግ፡ ሠርግ፡ እየዞሩ፣ ሰውን በማሞጋገስ፣ የፍቅር፡ ዘፈን በመጫወት ኑሮቸውን፡ የሚመሩ ሰዎች፡ አሉ። አዝማሪ፡ ድምፁ፡ ሲያምርም፣ የማያም እንኳ፡ ቢያስበልጥትም፣ ማሲንቆና፡ ክራር፡ አመታቱ፡ ቢመሰገንም፣ ያው አዝማሪ፣ በሙያው ይስተካከሌ፡ የተናቀ፡ ነው፤ እንዲያውም አዝማሪ፡ ሰው፡ እንደ ስድብ ነው፤ ሙያውም ለጊዜው፡ መደሰቻ፡ እንጂ፡ ለዘለቄታው፡ መከበሪያ፡ አይሆንም።

እንደ አዝማሪ፡ ቢጓዝ፡ ቢያንስ፡ ማሲንቆ፡ መምታት፡ ክራር፡ መጫወት፡ መቻል፡ አለበት፤ ያምላለትም፡ ሞገስም፡ አለበት። ግጥሙ፡ ትርጉም፡ ስለሚኖረው፡ ቅኔ፡ ማጥመድ፡ ማወቅ አለበት። አዝማሪነት፡ ጥንቱ፡ ነገሩ፡ ግጥም ዜማን፡ በማወቅ ላይ፡ የተመሠረተ፡ ቢመስልም፣ ማሲንቆ፡ መገዝገዝ፡ ክራር፡ መደርደር፡ ችሎ፡ ድምፁን፡ ማስማማት፡ የቻለ፡ ሁሉ፣ እንደሙያ፡ በሎት፡ መተዳደሪያ፡ ያደርገዋል።

አንድ፡ አንድ፡ የወንድ፡ አዝማሪ፡ ብቻውን፡ በየድግሱ፡ በየመሸታው፡ እየዞረ፡ ሲዘፍን፡ ሲታይም፣ ብዙውን ጊዜ፡ ግን፡ ሚስት፡ ሆነው፡ ይታያሉ፤ የሚገናኙትም፡ በሙያቸው፡ ተመሳሳይነት፡ ነው። ወንዱ፡ ማሲንቆ፡ ሲመታ፡ ሴቷ፡ አደግድጋ፡ እጅና፡ እጇን፡ ከወገብ፡ አድርጋ፡ እንደአስፈላጊነቱ፡ እያምካከረች፡ ትዘፍናለች። የሚጫወቱት፡ የዘፈን፡ ዓይነት፡ የተወሰነ፡ መልክ፡ የለውም፤ ብዙውን ጊዜ፡ የሚያውቋቸው፡ ሁለት፡ ሦስት፡ ዜማዎች፡ ግጥማቸው፡ እየተለያየ፡ ነው፡ የሚዘፈኑት። የሚጫወቱትም፡ ከሠርግ፡ ወይም፡ ከድግስ፡ ቤት፡ እንደሆነ፡ ባለድግሶቹንና፡ ሠርገኞችን፡ እያሞጋገሱ፡ ይጫወታሉ። ግጥሙም፡ የሌቦችን፡ ደግነት፣ ጀግንነት፣ ትልቅነት፣ ውበትና፡ ፍቅር፡ የሚጠቅስ፡ ነው። ሴቲቱ፡ ግጥም፡ ሲያምራት፡ በውየው፡ ይነግራታል። ከአዝማሪዎቹም፡ መሀከል፡ ሞቅ ያለውና፡ የነበረው፡ ግጥም፡ ቢ[illegible]ድር፣ አርሆቀ(ዘቱ) ከሌሎቹ፡ ጋር፡ እያቀላቀለች፡ ትዘፍናለች፣ ትፈገፈጋለች፣ እስክስታውን፡ ታስነካለች። ቢደክማት፡ ወንዱ፡ ይተካል። ያኔ፡ እሷም፡ ሥራ፡ አትፈታም፡ እየዞረች፡ ነጠላዋን፡ ዘርግታ፡ ይስ፡ ከለውና፡ ሙገሳው፡ ከቀረበለት፡ ሁሉ፡ ጥሬ፡ ገንዘብ፡ ትለቃቅማለች፤ እንደገናም፡ ከግንባሯ፡ ይለጠፍላታል። ወንዱ፡ ብሎ፡ ቢያበቃም፡ እሷ፡ ትተካለች። በዚህ፡ ዓይነት፡ በርካታ፡ ያለ፡ ገንዘብ፡ ይሰበሰባሉ፤ በዚያ፡ ላይ፡ የምግብና፡ የመጠጥ፡ ሒሳብ፡ የለባቸውም። በየመሸታውም፡ እየዞሩ፡ እንደዚሁ፡ ይጫወታሉ። ሰው፡ ሞቅ፡ ሲለው፡ እያየ፣ ጀንን፡ ማሞጋገስ፡ ማሞገስ፡ ነው። ሞቅ፡ ያለው፡ ብር፡ እያወጣ፡ ይሰጣል፤ ሲነግሩትም፡ ከበር፡ መለስ፡ ያስቀድዳል። ሞቅታው፡ እየለቀ፡ ሁካታ፡ ሲበዛ፣ ሙገሳ፡ ሲበዛ፡ ይበረክታል። አዝማሪዎች፡ ጠጅ፡ ቤቶችንም፡ ሆነ፡ ጠላ፡ ቤቶችን፡ እያስተዋወቁ፤ እስኪያልፍባቸው፡ ይዘፍናሉ፤ ወለው፡ እያሸታው፤ የሰጠሱትን፡ ገንዘብ፡ ቋጥረው፡ ወደየቤታቸው፡ ይገባሉ። ከበርካታ፡ እንሥራ፡ እስከ፡ ሠርግ፣ ከታቦት፡ ንግሥ፡ ጀምሮ፡ እስከ፡ ሕዝብ፡ በዓላት፡ ድረስ፡ አዝማሪ፡ የማይገኝበት፡ የለም። ኑሮን፡ ለመታገል፡ ብሎ፡ የጀመረው፡ ሥራም፡ ተቀባይነት፡ እንደሌለ፡ ስለሚሆንበት፡ ትንሽ፡ ምንዝንዛት፡ ቢያገኝ፡ መዝፈን፡ ነው። ብዙውን ጊዜ፡ የዘማሪና፡ የግጥሙ፡

ዓይነት፡ መልኩን፡ አይለውጥም።

ዘፈኖች፡ የፍቅር፡ የጀግንነት፡ የውበት፡ የደግነት፡ እየተባሉ፡ የሚለዩት፡ በዜማው፡ ብቻ፡ ሳይሆን፡ በግጥሙ፡ ነው። እንዲያውም፡ ትልቁ፡ ውበት፡ ያለው፡ ከግጥሙ፡ ላይ፡ ነው። ግጥም፡ የሚያውቅ፡ አዝማሪ፡ ድምፁ፡ ባይለዝብም፡ በቅኔው፡ በዘይቤው፡ ያሥቃል፡ ያስተክዛል፡ ትዝታን፡ ይቀሰቅሳል፡ ያስደንቃል። እንዲያውም፡ ግጥሙ፡ ራሱ፡ መለመኛው፡ ይሆናል። በአንድ፡ ዜማ፡ ውስጥ፡ የሚጠቀሱት፡ ግጥሞች፡ ቢከታተሉ፡ ባይከታተሉ፡ ሥራየ፡ ብሎ፡ የሚመለከት፡ የለም። እያንዳንዱ፡ ግጥም (ሁለት፡ ስንኝ)፡ ራሱን፡ የቻለ፡ ትርጉም፡ ካለው፡ አንዱ፡ ስለትዝታ፡ ተነግሮ፡ ሁለተኛው፡ ስለ ፍቅር፡ ሊነገር፡ ይችላል። አዝማሪውም፡ ይህንን፡ ተመልክቶ፡ የሚሠራ፡ ይመስላል።

ቀደም፡ ተብሎ፡ እንደተጠቀሰው፡ አዝማሪዎች፡ በኅብረተሰቡ፡ ውስጥ፡ ዝቅ፡ ያለ፡ ደረጃ፡ ይዘው፡ ይገኛሉ። እነሱም፡ ግድ፡ የላቸውም። ጋብቻቸው፡ ማኅበራቸው፡ ዕድሮቻቸው፡ እርስበርሳቸው፡ ነው። አዝማሪ፡ መሆን፡ ስለሚናቅ፡ አዝማሪ፡ ለመሆን፡ የሚመኝ፡ የለም። አዝማሪ፡ የሚሆኑትም፡ እነዚያው፡ የእርግ፡ ቀን፡ አይላቸው፡ ያልሆናቸው፡ "ችግሮች፡ ያጠቋቸው"፡ ንቀት፡ የማይሰማቸው፡ ናቸው።

አዝማሪን፡ ከጠቀስን፡ ባለበገናን፡ በመጠኑ፡ እንነጋገርበት። ባለበገና፡ ትርውን፡ የሚያቀርበው፡ እንደሱ፡ በየድግሱ፡ በየቤቱ፡ በየለቅሶው፡ ቤት፡ አይደለም። ከአዝማሪ፡ የሚለየው፡ በዘመን፡ ጊዜ፡ እንደ፡ ብቻውን፡ አለመሆኑ፡ ነው። ያንዳንዱም፡ በርካታ፡ ከሰው፡ ቤት፡ ሰባ፡ ሁነው፡ ነው፡ የሚጓዙት፡ ዘማቾቹም፡ እንደ፡ መልክ፡ ብቻ፡ ነው፡ ያለው። ግንተ፡ ትርጉታቸውም፡ ለዜማ፡ ያህል፡ ቢሆንም፡ ኋላም፡ የነር፡ መሠረታቸው፡ በሃይማኖት፡ ዛሬ፡ ከቶውስ፡ መደቶ፡ [illegible]፡ እየተባለ፡ የዛር፡ ግብር፡ ሆኖ፡ ሌሊት፡ ሌሊት፡ እየተነሱ፡ ከሰበሰቡም፡ ይቀመጣሉ፡ የሚል፡ እምነት፡ አለ። እንደአዝማሪ፡ አያሌ፡ በዘፈኑም፡ የሚፈልጉትን፡ ገንዘብ፡ ካገኙ፡ ችሎ ባለው፡ ለቸር፡ አስከጊዜው፡ ድረስ፡ ይሰጣሉ። ሠርጋቸውም፡ የሰውን፡ ሠርግ፡ መሳይ፡ ድግስ፡ መሳይ፡ ነው። እንደ፡ አዝማሪ፡ ግጥም፡ አቀባዩና፡ ተቀባዩ፡ አስከሳቱ፡ ወራጁ፡ የላቸውም። ከአዝማሪ፡ ጋር፡ አንድ፡ የሚያደርጋቸው፡ ያው፡ ልማድ፡ ነው። አዝማሪና፡ ባለበገና፡ ልዩ፡ ይበላ፡ እንጂ። አዝማሪና፡ ባለበገና፡ ቤት፡ የላቸውም፡ እየተባለ፡ ይተረትባቸዋል። ባለበገና፡ ከአዝማሪም፡ ይበልጥ፡ የተናቀ፡ ነው።

አዝማሪ፡ ከሚደረድራቸው፡ ግጥሞች፡ ጥቂቶችን፡ እንዘርዝር፡

አዝማሪ፡ ሆይ፡ ነይደርስበት?
ወይ፡ መሰለ፡ የኳር፡ ጼመት፡

የኔ፡ አቶ [አገሬ] ገዳው፡ መታህ፡
እኔ፡ እንዴ፡ እንደሆን፡ ከፍከፉ፡ ያድርግህ፡

እኔ፡ አምላክን፡ ብሆን፡ በትልቤ፡ አልናገርም፡
ለሰነነበተው፡ ባፈርሰው፡ አልሠራም።

ሽንገላን፡ በሩቅ፡ ቢያውቅ፡ ብሬት፡ ይመስላል፡
ለመሬ መሬው፡ ሰው፡ ገል፡ ዐፈር፡ ትሮል፡

፫

እያሠለን፡ በጨንበሯ፡ እንዲይሄድ፡ አውቃለሁ፡
ቀን፡ ያስቁል፡ እያሉኝ፡ እጠባበቃለሁ፡

ያቶ፡ [አገሬ]፡ ገሕርዴ፡ እጅግ፡ ያስቸግራል፡
ጠገቶን፡ እጅ፡ ነሥቶ፡ ለወዳጅ፡ ያኮራል፡፡

አስፋ፡ አበራ፡

የአማራ፡ ገበሬ የዕለት ተግባር

የአማራን ገበሬ፡ የሥራ፡ ዓይነት፡ የሚወስነው፡ የሥራው ጊዜ፡ ነው። ምክንያቱም፡ ከገበሬው ሥራዎች ዋነኞቹ፡ ማረስ፤ ማረም፤ ማጨድ፤ መውቃት፤ ስለሆኑ፤ ወራቶቹን ተከትለው፤ የዝናቡን፡ መምጣት፤ የፀሐዩን፡ መውጣት፡ ~~ተከተሎ~~ እንደየሁኔታው፡ ገበሬው፡ ሥራውን ያከናውናል። ቢዘንብም፡ ይታረሳል፤ ፀሐይ፡ ብቅ ሲል፡ ይዘራል። የፀሐዩ ሙቀት፡ ሲያይል፡ ዘሩ፡ ከበቀለ፤ በሰሉ፤ ለአጨዳ፡ ይደርሳል። ታጭዶ፡ ተወቅቶ፡ ከጎተራ የሚገባው፡ ገብቶ፡ ለገበያ የተመረጠው፡ እየተሰፈረ ይቀመጣል። ይህ ሁሉ ሲሆን፡ ገበሬው የየዕለት ሥራውን፡ ዝርዝር፡ የሚወስነው፡ በየቀዘማው፡ ምሽት፡ ነው። ሚስቱና፡ ልጆቹ በተሰበሰቡበት፤ እንደነገሩ፡ ሞቅ፡ ባለች ጎጆው ነገሮደገ ተቀምጦ፡ ይወያያል፤ ያወጣል፡ ያወርዳል። ሥራ ይከፋፍሉና፡ ወደየመኝታቸው፡ ይሠማራሉ።

ሌሊት፡ ዶሮ፡ ሲጮህ፤ የቤቱ እመቤት፡ ከዳበሳ፡ ተነሥታ፡ ከመፍጨዋ፡ ደርሳ፡ ለዘብ፡ ባለ፡ ድምፅ፡ ዘፈኗን፡ እያንጎራጎረች፡ አሰናድታ፡ ያቀረበችውን፡ ትነል፡ እርም፡ እርም፡ እያበጠረች፡ ትፈጨለች። ንጋቱ፡ ተቃርቦ፤ የወፎች፡ ዝማሬ፡ ሲደምቅ፤ የቤቱ ሙጋጋን፡ በጣሩና፡ በግድግዳው ሽንቀርቀር፡ ገብቶ፡ በቤቱ፡ ውስጥ፡ ያለውን፡ ጨለማ፡ ሲያሸሽ፤ ያኔ አቶ ገበሬ፡ ይነሣል። ከአልጋውም፡ ላይ፡ እንደሌለ፡ የጤንነቱን፡ ያህል ጉሮሮን፡ ያለ፡ ድምፅን፡ በማነብነብ፡ የቃል፡ ጸሎቱን፡ ያደርጋል። የቤቱ፡ ሙርጭን፡ እንዳያመልጠው፤ በጋቢው፡ ቸፈንፈን፡ ብሎ፡ ከአልጋው፡ ይወርድና፡ ከብቶቹን፡ ከጋጣ፡ ከበረት፡ አስወጥቶ፡ ድርቆሽ፡ ያበላል፤ ትምህርት የገፊሰበት ከሆነም፡ ከቤቱ፡ ሙርጭን፡ ከደንገያ፡ ቁጭን፡ ብሎ፡ ከቅዱስ፡ መጽሐፍ፡ ጥቂት ገጾችን፡ ያነባል።

መፍጨውን፡ ዘንገረደው፡ የነበረችው፡ ሚስቱ፡ ማታ፡ ያዳፈነችውን፡ እሳት፡ ገለጥለጥ፡ አድርጋ፤ ጨብሬ፡ መባይ፡ ሬበርባ፡ ከነደደች፡ በኋላ፡ ከሪት፡ የተረፈውን፡ ወጥ፡ አሙቃ፡ ባጊን፡ እንዲቀርስ፡ ትበቡቀለች። ባለ፡ ከምድጃ፡ እጠገብ፡ በተዘረጋች፡ እጉዛ፡ ላይ፡ እረፍ፡ ብሎ፡ እባቱን እያሞቀ፤ የቀኑን፡ ሥራ፡ እያወጣ፡ እያወረደ፡ በዝማታ፡ ይጉርሳል። ቢቸርሬው፡ ልጆች፡ ተሰባስበው፡ ይቀርባሉ፤ ዐለቱም የጸም ከሆነ፡ ሰባይ ሆዶ ሁሉም በየሥራቸው ይሰማራሉ።

ጊዜው፡ የእርሻና፡ የዘር፡ ከሆነ፡ እንጋፋ፡ ልጁን፡ ይዞ፡ በበሬ፡ ዘሩን ቋጥሮ፡ ከትከሻ፡ ላይ፡ ጭኖ፡ ወደ፡ እርሻው፡ ይሄዳል። እርሱ፡ ከበሬ፡

ያለውን፡ሞፈር፣ልጁ፡ቀለል ያለውን፡ማረሻ፡ይሸከማሉ። ስለዝናው፡እንጋዜንትና፡ አገስተኛነት፣ ስለመሬቱም፡ ንሽነት፣ እርሱን፡ የመሰሉትን፡ ገበሬዎችም፡ ሆነ፡ አባሉ አማዳሪዎቹን፣ ከበላዮታ፡ ጋር፡ እየጠያየቀ፡ ከእርሻው፡ ይደርሳል። በሬዎቹን፡ ጠምዶ፡ ሞፈር፡ ቀንበሩን፡ ከዋደ፣ መሬቱን በትልም፡በትልሙ ከፋፍሎ፡ ዘሩን፡ በሸማ፡ መሳይ፡ አርጎ፡ ያርጎሰ፣ ይዘራል። እርፉን፡ በአንድ፡ እጁ፡ ጅራፉን፡ በሌላው፡ ጨብጦ፡ እርገ፡ ማረሻው፡ መሬቱን፡ በትክክል፡ ሲወጋ፣ በሬዎቹን፡ ሳገ፣ ውጣ፡ ውረድ፡ እያለ፣ ድምፁ፡ በማሰማት፡ ጅራፉን፡ ከበላያቸው፡ ሾጥ፡ እያረገ፣ ሲያስፈልግም፡ ላጥ፡ እያደረገ፡ ይገፋል። በሬዎቹ፡ ትክክል፡ ሳይጋዙ፡ ሲቀሩ፣ ልጁ፡ ከጎን፡ ከጎን፡ ሆኖ፡ ቀጥታውን፡ ይመሩቸዋል።

እኩለ፡ ቀን፡ ሲሆን፣ እርሻው ከቤቱ፡ አጠገብ፡ ከሆነ፣ በሬዎቹን፡ ፈቶ፡ ወደ፡ ማጠጫ፡ ለቆ፡ ወደቤቱ፡ ሄዶ፡ ትኩስ፡ እንጀራውን፡ በትኩስ፡ ወጥ፡ ይበላል። ሩቅ፡ ከሆነ፡ ሚስቲቱ፡ ምግቡን፡ በአገልግል፡ ሰንቃ፡ በገዱ፡ ጠላዋን፡ ሞልታ፡ ትወስድለታለች። አብረው፡ እየበሉ፡ ሲሠሩ፡ የዋሉትን፣ ወደፊትም፡ የሚሠሩትን፡ ይወያያሉ። ምሳ፡ ከቤት፡ ከሆነ፡ ገበሬው፡ በልቶ፡ ሲያበቃ፡ ከአልጋውም፡ ሆነ፡ ከመደብ፡ ጋደም፡ ብሎ፡ አንድ፡ ሁለት፡ ኢመም፡ እንቅልፍ፡ ያወጣል። ምሳ፡ ከውጭ፡ ከሆነ፡ ሸማውን፡ በበትሩ፡ እንደድንኳን፡ ዘርሮ፡ አድርጎ፡ ከዚያው፡ ይተኛል። ዐረፍ፡ እንዳለ፡ እንደገና፡ ጠምዶ፡ የሚታረሰውን፡ አርሶ፣ የሚዘራውን፡ ዘርቶ፡ ፀሐይ፡ ስትዘቀዘቅ፡ በሬዎቹን፡ ፈቶ፣ የተረፈውን፡ ዘር፡ ጭኖ፡ ቤቱን፡ ይገባል። እርሻው፡ የሚያዳግም፡ ከሆነ፡ ሞፈሩን፡ ከነማረሻው፡ በመስኩ፡ ትቶ፡ ይመለሳል፤ ቀንበሩ፡ የቆዳ፡ መዋጀ፡ ስላለበት፣ መዋጀውን፡ አውሬ፡ እንዳይበላው፡ እሱን፡ ተሸክሞ፡ ይገባል። ከቤቱ፡ እንደደረሰ፡ የአህያዋን፡ ጭነት፡ አራግፎ ለበሬዎቹ፡ ከጊር፡ በአቅፉ፡ ጨው፡ ሣር፡ እያመጣ ይበትንላቸዋል፣ ወይም፡ በቅቲቱ፡ ውስጥ፡ ያስቀምጥላቸዋል። በማበሪው፡ የሚኖሩ፡ አባትና፡ እናት፡ ካሉትም፡ ደኅና፡ መዋላቸውን፡ ለማወቅና፡ ደኅና፡ መዋሉን፡ ለማብሰር፡ ይሄዳል። የሠራውን፡ ዘርዝሮ፣ ያቀደውን፡ አወያይቶ፣ ምክር፡ ተቀብሎ፣ የተዘጋጀ፡ ምግብ፡ እንዳለ፡ እሱን፡ በልቶ፡ የሚጠጣውን፡ ጠጥቶ፡ ወደቤቱ፡ ይመለሳል። ቤቱን፡ ሲገባ፡ ከሚስቱና፡ ከልጆቹ፡ ጋር፡ ከምድጃው፡ አጠገብ፡ ባለው፡ አጎዛ፡ ላይ፡ ተቀምጦ፡ ለቤቱ፡ ብርሃንና፡ ሙቀት፡ የሆነውን፡ እሳት፡ ከበው፡ ወግ፡ ያርቃሉ፤ ይወያያሉ። ሚስቲቱም፡ በተለየ፡ ሚና፡ ለባሏ፣ በቃጤ ለልጆቿ፣ ቀን፡ ቆልታ፡ ካሰናዳችው፡ ቆሎ፡ ታቀርብላቸዋለች። ጠላ፡ ካለም፡ በዋንጫና፡ በሸክና፡ ትቀዳላቸዋለች። ወሬው፣ ትችቱ፣ ተረቱ፣ በእሳት፡ ሙቀት፡ ላይ፡ የቤተ፡

ለበን፡ ፍቅር፡ መሁቃት፡ ይጨምርለታል። የራት ሰዓት፡ ሲደርስ፡ ተለቅ፡ ተለቅ፡ ያሉት ልጆች፡ ከእናት፡ ከአባት፡ ጋር፡ ይቀርባሉ። ትንንሾቹ፡ አባቱን፡ እያነደዱ፡ ተራቸው፡ እስኪደርስ፡ ቁመው፡ ያበላሉ። ሚስት፡ ለባሏና፡ ለልጆቿ፡ የነካካውን፡ ጠቅለል፡ ጠቅለል፡ እያደረገች፡ በእጅ፡ በአፋቸው፡ ታጐርሳቸዋለች። ባልየውም፡ ሚስቱን፡ ያጐራርሳታል። ቁመው፡ ሲያበሉ፡ ለነበሩ፡ ልጆቹም፡ እንደልማዱ፡ ያጐርሳቸዋል። ባልና፡ ሚስት፡ ትልልቆቹም፡ ልጆች፡ በልተው፡ ሲጨርሱ፡ ትንንሾቹ፡ ይቀርባሉ።

ወደኋላ፡ ሚስት፡ የባሏን፡ እግር፡ አጥባ፡ ልጆቹም፡ የራሳቸውን፡ እግር፡ አጥበው፡ ለመኝታ ይዘጋጃሉ። ሚስት፡ ሌሊት፡ ተነሥታ፡ የምትፈጨውን፡ እህል፡ ካቀራረበች፡ በኋላ፡ አባቱን፡ እንደገና፡ በዳበሳ፡ ወደ፡ አልጋው፡ ሄዳ፡ ልብሷን፡ አውልቃ፡ ከባሏ፡ ጐን፡ እረፍ፡ ትላለች። የዕለቱ፡ ሥራ፡ እስከማግሥቱ፡ በዚሁ፡ ያልቃል።

ጌታቸው፡ ፈንታው

በአማራ፡ ሕዝብ፡ ዘንድ፡ የመሬት፡ አያያዝ

በኢትዮጵያ ውስጥ፡ አብዛኛው፡ ሰው ገበሬ፡ እንደመሆኑ፡ ሀብቱን፡ ካማንኛውም፡ ነገር፡ መሬትን፡ አብልጦ፡ ይወዳል። በዚህ ምክንያት ሕዝቡ መሬት የሚይዝበት ብዙ፡ መንገድ፡ አለ። የመሬት፡ አያያዝ፡ እርስት፤ ማደሪያ፤ ወለድ አግድ፡ እየተባለ፡ ልዩ ልዩ፡ ስም፡ ይሰጠዋል።

እርስት በአማራው፡ ሕዝብ፡ ዘንድ፡ በጣም፡ ታዋቂነት፡ አለው። አባት ወይም፡ እናት፡ ሲሞቱ፤ ለልጆቻቸው፡ ተናዘው፡ በሚሞቱበት፡ ጊዜ፡ 'የአወረስነውን፡ ርስት፡ የሚሸጥ፡ ወይም፡ የሚለውጥ፡ ጥቁር፡ ውሻ፡ ይውለድ፡' ብለው፡ ይረግማሉ፤ እርግማኑንም፡ በማመናቸው፡ ምክንያት፡ በጣም፡ ስለሚፈሩና፡ በአማራም፡ ዘንድ፡ መገመትን፡ ወይም፡ ጥጋብን፡ ስለሚያተርፍ፡ ማንም፡ ሰው፤ ቢቸገር፡ ካልቸገረው፡ በስተቀር፡ ይህን፡ የወረሰውን፡ ርስት፡ አይሸጥም፤ አይለውጥም። በአማራው፡ ሠፈር፡ ርስት፡ ለዚሁ፡ በውርስ፡ ለተገኘ፡ መሬት፡ ብቻ፡ የሚሰጥ፡ ስም፡ ነው። ሌላው፡ እንደየሁኔታው፡ ልዩ፡ ልዩ፡ ስም ተሰጥቶታል። ርስት፡ ከትውልድ፡ ወደ ትውልድ፤ ከዘመን፡ ወደ ዘመን፡ በሚተላለፍበት፡ ጊዜ፡ እያነሰና፡ እየጠበበ፡ ስለሚሄድ፡ በወራሾች፡ መካከል፡ ብዙ ጠብና፡ ጭቅጭቅ፡ መፈጠሩ፡ የማይቀር፡ ነገር፡ ነው፤ ወሰን፡ መጋፋት፤ ፍርድ፡ ቤት መቅረብ፤ በመድኃኒትም፡ ሆነ፡ በሌላ፡ ዘመቻ፡ መንገድ፡ ሌላውን፡ ለማጥፋት፡ መቃጣት፤ መጋደል፤ ይህ፡ ሁሉ፡ ከርስት፡ ጋር፡ የተያያዘ፡ ጣጣ፡ ነው። ለርስት፡ ያላቸውንም፡ የጋለ፡ ፍቅር፡ እንዲህ፡ እያሉ፡ ይገልጻሉ፤

በሰው፡ በሚነገር፡ ደ፡ገመው፡ በዋንዛ
በአባት፡ ርስትና፡ በሚስት፡ የለም፡ ዋዛ።

የርስት ቅርጫ ቀዳሚ፡ መነሻ፡ የሚሆነው፡ እናትና፡ አባት፡ በድንገተኛ፡ በሽታ፤ ለመናዘዝም፡ ጊዜ፡ ሳይኖራቸው፡ በሚሞቱበት፡ ጊዜ፤ ኑዛዜው፡ ያልተጠበቀ፡ ሲሆን፡ ነው። እንዲህ፡ ባለ፡ ጊዜ፡ ወራሾች፤ ይህ፡ ለኔ፡ ይገባል፤ ይህ፡ የኔ፡ መሆን፡ አለበት፤ በመባባል፡ ከአንድ፡ እንዳልተወለዱ፡ ሆነው፡ አምርረው፡ ይጣላሉ። እንደ ልማዱ፤ ጠቡን፡ መጀመሪያ፡ ዘመድ፡ አዝማድ፤ ሽማግሌም፡ ሆነው፡ በምክርና፡ በማሠፋ፡ ለማስታረቅ፡ ይሞክራሉ፤ ከዚያ፡ አልፎ፡ የመረረ፡ ጠብ፡ ካለ፡ ግን፡ ነገሩ፡ ወደ ፍርድ፡ ቤት፡ ይዛወራል።

ለጠብ፡ መነሻ፡ የሚሆነው፡ ሁለተኛው፡ ምክንያት፡ ደግሞ፡ የኑዛዜ፡ መቀያየር፡ ነው። ይህም፡ ማለት፤ ሰው፡ በበሽታ፡ ደክሞ፡ በዕድሜ፡ ገፍቶ፡ ጊዜ፡ ሞቱ፡ እንደተቃረበ፡ ሲያውቀው፡ የነፍስ፡ አባትና፡ የሠፈር፡ ሽማግሌዎችን፡ ጠርቶ፡ መሬቱንም፡ ሆነ፡ ሌላ፡ ሀብቱን፡ በሥርዓት፡ ተናዞ፡ በአማኞች፡ እጅ፡ ያስቀምጣል። ግን፡ እግዚአብሔር፡ ብሎ፡ እንደገና፡ ያገግምና፡ በጤንነት፡ ረዢም፡ ላለ፡ ጊዜ፡ ይኖራል፤ በዚህ፡ ጊዜ፡ እሱ፡ ከሚገባት፡ ወራሾች፡ ውስጥ፡ አንዱ፡ ሁለቱ፡ ለተናዛዡ፡ ልዩ፡ ውለታን፡ ይውሉና፡ መወደድን፡ ያተርፋሉ። ኋላም፤ ሞት፡ አይቀርምና፡ ተናዛዡ፡ ድንገት፡ ደግሞ፡ ይታመምና፡ ሲያማርር፤ ጥንት፡ የነበረውን፡ የኑዛዜ፡ ቃል፡ ዘንግቶ፤ ውለታ፡ የዋሉለትን፡ ለመጥቀም፡ ሲል፤ ሌላ፡ ኑዛዜ፡ ያስጽፋል፤ የተለየ፡ ሀብት፡ ለባለውለታዎች፡ ይሰጣል። እንዲህ፡ ያለው፡ ነገር፡ ብዙ፡ ጭቅጭቅን፤ ወደ ፍርድ፡ ቤት፡ መጓተትን፡ ያስከትላል። ወራሾች፡ የሚሉ፡ ሁሉ፡ በምን፡ ምክንያት፡ ኑዛዜው፡ ልክ፡ እንዳልሆነና፡ ድርሻው፡ እንደገና፡ መደልደል፡ እንዳለበት፡ አስረጂውን፡ ያቀርባል። ነገሩ፡ ለፍርድም፡ የሚያስቸግር፡ ዓይነት፡ ነው።

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ሦስተኛው፡ ዓይነት፡ የጭንቀጭንቅ፡ መነሻ፤ ከሌላውም፡ ሁሉ፡ ብዙ ጭቅጭቅን፡ የሚፈጥረው፤ አንዳንድ፡ ጊዜ፡ የተወለዱት፡ ልጆች፡ ከልዩ፡ እናት፡ ወይም፡ ከልዩ፡ አባት፡ የሆኑ፡ እንደሆን፡ ነው። ለምሳሌም፡ አንዱን፡ እናቲቱ፡ ከአንድ፡ ወንድ፡ ወልዳ፤ የመጀመርያውን፡ ሌላና፤ ሁለተኛ፡ ወንድ፡ ታገባለች። ከሁለተኛው፡ ባል፡ ጋር፡ በፍቅር፡ ብዙ ጊዜ፡ ትኖራለች፤ የመጀመርያውም፡ ልጅ፡ ከእናቱ፡ ቤተ፡ ሰብ፡ ይቀመጥና፡ ከሌሎች፡ ጋር፡ አብሮ፡ ይኖራል፤ ያድጋል። ባል፡ ታሞም፡ ሆነ፡ ሳይታሰብ፡ ሲሞት፡ ኑዛዜ፡ መዘጋጀትና፡ መቀመጡ፡ አይቀርምና፤ የሴትዮዋን፡ ልጅ፡ እንደ ደንቡ፡ ከኑዛዜው፡ ይጨምሩለታል፤ መቸም፡ እሱ፡ አልወለደውም፡ እና፡ የዚህ፡ የእንጀራ፡ ልጅ፡ ድርሻ፡ ማነሱ፡ አይቀርም። የእንጀራ፡ ልጁም፡ ነፍስ፡ ያወቀ፡ ከሆነ፤ ሰውየው፡ አባቱ፡ አለመሆኑን፡ እስኪረዳ፡ በእናቱ፡ በኩል፡ የሚደርሰውን፡ ማገብ፡ ያለ፡ ክፍያ፡ መጠጣት፡ አይቀርም፤ እንዲህ፡ ባለው፡ ሁኔታ፡ የሚነሳው፡ ጭቅጭቅ፡ ብዙ፡ ጊዜና፡ ዘመን፡ የሚፈጅ፡ ይሆናል፤ በተለይም፡ ልጁ፡ ዲቃላ፡ የሆነ፡ እንደሆን። እዚህ፡ ላይ፡ የእንጀራ፡ ልጅነት፡ ለሴትዮዋ፡ የሆነም፡ እንደሆን፡ ማግው፡ የዘለየት፡ ያህል፡ የባሰ፡ ይሆናል።

አንዳንድ፡ ጊዜ፡ ኑዛዜው፡ ሁሉ፡ ጸድቆ፡ በሠፈር፡ ሽማግሌ፡ ዳኞች፡ ውሉ፡ ሁሉ፡ ከተመሠረተ፡ በኋላ፤ ከወራሾች፡ አንዱ፡ አገር፡ ጠና፡ ነው፡ ብሎ፤ ጋብቻን፡ አፍርሶ፡ መሬቱን፡ አሰምቶ፤ ከደረጀ፡ በኋላ፤ ከየት፡ መጣ፡ ሳይባል፡ ወራሽ፡ ነኝ፡ የሚል፡ ተቀናቃኝ፡ ይነሣበታል። ተቀናቃኙ፤ ዘመድ፡ እንደመሆኑ፡ መሠረት፤ የውጭ፡ ሰው፡ ከመግባት፡ በሌላ፤ ለመግባትም፡ ሲሆን፡ ቀዳሚ፡ መብት፡ ያለኝ፡ እኔው፡ ነኝ፡ ብሎ፡ ይከራከራል። የፍርድ፡ ቤትም፡ ፊቱ፡ ካጠበበ፡ ነገሮች፡ እንደኛው፡ እንዲህ፡ ያለው፡ ነገር፡ ነው። እንዲህ፡ ያለው፡ ጭቅጭቅ፡ የሚነሣው፡ ብዙውን፡ ጊዜ፡ ወራሾቻቸው፡ በማያጠራጥር፡ ልጆችና፡ ሌላ፡ ተወላጅ፡ በሆነ፡ ዘመድ፡ መካከል፡ ነው። ሟቹ፡ በሕይወት፡ ሳለ፡ ድምፃቸው፡ እንኳን፡ ተሰምቶ፡ የማያውቅ፡ ዘመድ፡ ተወላጅ፡ ነኝ፡ የሚሉ፡ ከያለበት፡ ይነሣሉ፤ በተለይም፡ በአውራሪሱ፡ ላይ፡ የአባትና፡ የእናት፡ ወገን፡ የማይበዛው፡ ከሆነ፡ ክርክሩና፡ ጭቅጭቁ፡ በሠላሳ፡ በአርባ፡ ዓመት፡ የሚወሰን፡ እንጂ፡ በዓለት፡ ፍርድ፤ በመንደር፡ ሽማግሌ፡ የሚቆም፡ አይደለም። እንዲ፡ ሲሞት፡ ክርክሩን፡ ተተኪው፡ ይቀጥላል። እንዲህ፡ በማለት፤ መሬቱም፡ ሰው፡ ሳይሠራበት፤ ከትውልድ፡ ትውልድ፡ ያልፋል።

አባት፡ እናት፡ ልጆቻቸውን፡ ሲድሩና፡ ጎጆ፡ ሲወጡ፡ ካለው፡ ከኑዛዜው፡ ውጭ፡ ትንሽ፡ መሬት፡ ቆርሰው፡ ይሰጧቸዋል። በሞትም፡ በተለዩበት፡ ጊዜ፡ ልጆች፡ በተወላጅነታቸው፡ ኑዛዜው፡ የመደበላቸውን፡ ድርሻ፡ ይካፈላሉ። በጠቅላላው፡ ሲታይ፡ ከርስቱ፡ ጠቀም፡ ያለውን፡ [illegible]፡ እዚህ፡ በትዳር፡ ላይ፡ ያሉት፡ ይወስዳሉ። ምንጊዜ፡ የድርሻ፡ አለመዳረስ፡ ሆኖ፤ በዚያ፡ ላይ፡ ቅናትና፡ ምቀኝነት፤ ስስትም፡ ይጨመሩና፤ ዕድሜ፡ ልክ፡ የሚወስድ፡ ጭቅጭቅ፡ ይፈጠራል።

የዝምድናው፡ ጣጣ፡ ዓይነት፡ ብዙ፡ እንደመሆኑ፡ መጠን፤ ትክክለኛው፡ ወራሽ፡ ማን፡ እንደሆነ፡ ማወቅ፡ ያዳግታል። ዘመድ፡ ቢሆንም፡ ኑዛዜው፡ ካልጠቀሰው፡ ምንም፡ አያገኝም፤ ኑዛዜው፡ ጠቅሶት፡ ደግሞ፡ ምንም፡ ዓይነት፡ ዝምድና፡ ከሌለው፤ ኑዛዜው፡ ስለጠቀሰው፡ ያገኛል፡ የሚሉትም፡ ፈሊጥ፡ በአማራው፡ ሕዝብ፡ ልማድ፡ ተቀባይነትን፡ አያገኝም። ከወራሾች፡ አንዱ፡ ለውርስ፡ የበቃው፡ ዝምድናውን፡ በውለታው፤ በደግ፡ ሥራው፡ አግኝቶት፡ ይሆናል፤ ኑዛዜውም፡ ከልደት፡ ጋር፡ ሳይሆን፡ ከውለታው፡ ጋር፡ የተያያዘ፡

ነው፡ ስለሆነም፣ እንዲህ ያለው ገለውለት፡ እንደሽጉ ትዛዜው፡ የመደበለትን፡ ማግኘት፡ ሲገባው፡ ገደም፡ እለመሀመዱ፡ ለውርሱ፡ ትልቅ እንቅፋት፡ ሊሆንበት፡ ይችላል፡፡ ዘመድም፡ ትዛዜውን፡ ዝም፡ ብሎ፡ አይቀበልም፡፡ እስከር፡ ወይም፡ መድኃኒት፡ ሊበኩ፡ አቅሞለ፡ ነው፡ ያነዛዛቸው፡ የሚል፡ ንግግሬ፡ ይፈጠራል፡፡

በተለይ፡ በጐንደር፡ "፪ንና፡ ገበ" በመሆን፡ ርስት፡ የማግኛ፡ ዘዴ፡ አለ፡፡ የዚህ፡ ታሪክ፡ እንግዲህ፣ ሰውየው፡ ሲያገባ፡ በሚ፡ ሀብት፡ አይደራረሙና፣ እንደምንም፡ ሃሉ፡ ማግኘ፡ ስንቶ፡ የኃብታም፡ ፪፡ ያገባል፡፡ የልጅቱ፡ አባት፡ መሸርቹ፡ ካጠገቡ፡ ካይርቁ፡ እርስው፡ እንዲበሉ፣ ሲያረጅም፡ ይጦሩን፡ ብሎ፣ መሬት፡ ከርስቱ፡ ቆርሶ፡ ይሰጣቸዋል፡፡ አብረው፡ እያረሱ፡ ይኖራሉ፤ ትዳራቸውንም ከደርጀተው፡ ትርን፡ ያሸንፋሉ፡፡ ይንገኑ፡ ሲፋቱ፣ አብረው፡ ያፈሩትን፡ ሀብት፡ ብቻ፡ መካፈል፡ ሲናርባቸው፣ በውርስ፡ የተገኘውንም፡ ለመካፈል፡ ካዙ፡ ይጠቃጠቃሉ፤ አብረው እንዳልበሉ፣ አብረው፡ እንዳልጠጡ፡ ያኔል፡፡

"፪ንና፡ ገበን" በሌላ፡ ዓይነት፡ ይጠቀሙበታል፡፡ አንድ፡ ወንድ፡ ሴት፡ የሆኑቻቸውን፡ ለቶ፡ ኃብቷን፡ ተመልክቶ፣ ትዳውን፡ ለማቻቻል፡ ሲል፣ ለምንም፡ ሆኑ፡ እንደምንም፡ ያገባታል፡፡ እሷንም፡ እንዳገባ፡ መሬቷን፡ ይዞ፡ በደንብ፡ ይሠራል፤ ያስከብርታልም፣ ተስማምተውም፡ ይቀመጣሉ፡፡ እሷም፡ በሚገባ፡ እያቆራና፡ እክብሮ፡ ትፀዘቀላች፡፡ ሁሉ፡ ፍቅርና፡ ሰላም፣ በተለይም፡ ከሀብት፡ ጋር፡ አይዘልቅምና፡ በመሀላቸው፡ ጠብ፡ ይነሣል፤ ፍቅራቸው፡ ይቀዘቅዛል፤ ለፍቺም፡ ይደርሳሉ፡ እዚህ ላይ፡ ወንዱ፡ ርስት፡ ለመካፈል፡ ሲጋገም፡ በለኝ፡ ያለ፡ ኃይል፡ ያላት፣ ገለሀብቷ፡ ሚስቱ፡ በመሆኗ፣ ሕግ፡ ጠቅሶ፡ ወይም፡ ዘር፡ ቆጥሮ፡ መሬት፡ ለማግኘት፡ ያለው፡ ዕድል፡ የመነመነ፡ ነው፡፡ እስፈላጊ፡ ሆኖ፡ ሲገኝም፡ ሚስቱ፣ እንደው፡ አለመጋሀት፡ እንጂ፡ ባሌ፡ ሰይደለም፡ ብላ፡ ትክደቀለች፡፡ አብረው፡ ያፈሩትም፡ ኃብት፡ በሕግ፡ ተካፈሉ፡ ይሰጣቸው፡ እንደሆን፡ ነው፡ እንጂ፡ ባል፡ ነው፡ ካለቱ፡ ርስት፡ ይካፈል፡ የሚል፡ ልዩ ሕግ፡ የለም፡፡ ነገሩ፡ ሲያዩት፡ ቀርን፡ ያለ፡ ሲመስልም፡ የነገሮቹን፡ ቀንር፡ ካፍ ከሚያደርጉት፡ ነገሮች፡ አንዱ፡ እንዲህ፡ ያለው፡ ነው፡፡

በመንግሥት፡ በኩል፡ እንዲህ፡ ያሉትን፡ ንትርኮች፡ ቀርን፡ ግለ፡ መንገድ፡ ወደውሳኔ፡ የሚያደርስ፡ ሕግ፡ ስለሌለ፣ ከጳመት፡ ወዲመት፡ ፍርድ፡ ቤቶች፡ እንዲህ፡ ባለው፡ ነገሬ፡ ተፃሕተው፣ ይሄው ተማሮ፡ ወያቶ፡ እያስደነቁም፡ በመሀል፡ መሬቱ ሳይታረስ፣ በሠርዓት፡ ፍሬውን፡ ሳይሰጥ፡ እንዲሁ፡ ክርክሩና፡ በጋ፡ ሲረራረቀበት፡ ይኖራል፡፡

ኢትዮጵያዊት፡ ሴት፡ የቀን፡ ሥራዋ፡ ምንድን፡ ነው?

የኢትዮጵያ፡ ሕዝብ፡ ከመቶ፡ ዘጠናው፡ በግብርና፡ የሚተዳደር፡ ነው። ስለሆነም፡ ወንዱም፡ ሆነ፡ ሴቷ፡ ከጧት፡ እስከ፡ ማታ፡ የሚሠሩት፡ ሥራ፡ ከዚሁ፡ ግብር፡ ጋራ፡ የተዛመደ፡ ነው። በዚህም፡ እርእስት፡ ሥር፡ ምሳሌ፡ ሆና፡ የምትቀርበው፡ ኢትዮጵያዊት፡ እመቤት፡ የታታሪው፡ ገበሬ፡ ሚስት፡ ናት። ስለሆነም፡ ሥራዋ፡ ሁሉ፡ ከርሱ፡ ሥራ፡ ጋር፡ የተዛመደ፡ ይሆናል። ይኸው፡ የተባለችው፡ እመቤት፡ ከቀን፡ ቀን፣ ድካም፣ መሰልቸት፡ ሳይሰማት፡ እኛ፡ ከምናውቀው፡ ካያ፡ ዐራት፡ ሰዓት፣ አሥራ፡ ስምንቱን፡ ያህል፡ ስትዋትት፡ ውላ፡ ስትፈጭ፡ ስትፈትል፡ የምታመሽ፡ ይኸው፡ የገበሬ፡ ሚስት፡ ናት። ለርሷ፡ ቀኑ፡ የሚጀምር፡ ጎሕ፡ ሳይቀድ፡ ነው።

ሌት፡ ተነሥታ፡ ወደፍየሎቿ፤ ከዚያም፡ ወፍ፡ ቢንጪጬ፡ የሕፃናት፡ ማዳጄን፡ ፈጽማ፣ እንስራዋን፡ አንግታ፡ ወደወንዝ፡ ትወርዳለች። የጧት፡ ውርጭ፡ ገደ፡ እግሯን፡ እያቃጠላት፡ ውኃ፡ ካመጣች፡ በኋላ፡ ቤት፡ መጠራረግ፡ ትይዛለች። የተዳፈነውን፡ እሳት፡ ጭር፡ ጭር፡ አርጋ፣ እንድዳ፡ ባሏን፡ ትቀሰቅሳለች። እቶ፡ ባልም፡ ገልጋው፡ እንዳለ፣ ከፍና፡ ዝቅ፡ ባለ፡ ድምፅ፡ የጧት፡ ፀሎቱን፡ ያደርሳል። የማደችውን፡ ውሃ፡ ወደ፡ ቡር፡ መዝታ፣ ገፍላ፡ ከሹቃ፡ ታስቀምጣለች። ለብ፡ ያለውን፡ ውሃ፡ ለባሏ፣ ይታጠብ፡ ዘንድ፡ ታቀርብለታለች። እስኪለባብስ፡ እሹቁን፡ አቅርባ፣ ላሞቹን፡ ልታልብ፡ ወደ፡ በረት፡ ወይም፡ ወደ ውጭ፡ ትሄዳለች። ባል፣ ወደ፡ እርሻው፡ ሲጓዝ፣ ከቤት፡ የሚቀሩትን፡ ከብቶች፡ ወደ፡ ግጦሽ፡ ታሰማራለች። ከላም፣ ወደቤት፡ ሥራዋ፡ ትመለሳለች።

ቀሚሷን፡ ሰብስባ፡ አርጋ፡ እጅጌዋን፡ ወደ፡ ትከሻዋ፡ አሳጥራ፣ አዛባ፡ መዛቅ፡ ትገባለች፤ ከበረት፡ የቧጠጠችውን፡ አዛባ፡ አላቁጣ፡ ቤቷን፡ በበት፡ ትለቀልቃለች፤ በተም፡ ጠሬፍ፡ እስኪል፡ ጎረቤት፡ ሄዳ፡ የጧት፡ ቡናዋን፡ ትጠጣለች። ከዚያ፡ መልስ፡ ተራዋን፡ ቡና፡ ከፍላታ፡ ጎረቤት፡ ትጠራና፡ ሲጨዋወቱ፡ አርፍደው፣ ፀሐይ፡ ከፍ፡ ስትል፣ እንጀር፡ ምናን፡ ያለች፡ ወጧን፡ ሠርታ፡ በመለስተኛ፡ አገልግል፡ እንጀራዋን፡ ለጉማ፣ ጠላዋን፡ በሸክና፡ አርጋ፡ ባሏ፡ ወዳለበት፡ እርሻ፡ ታመራለች።

በእርሻ፡ ሥራ፣ በጠሐይ፡ ሐሩር፡ ሲቃጠልና፡ ሲደክም፡ የዋለውን፡ ባሏን፡ ወደ ጥላ፡ ትጠራና፡ ያመጣችውን፡ ያገልግል፡ እንጀራ፡ ገፋ፡ ገፋ፡ እያጎረሰች፣ የቀዘቀዘ፡ ጠላውን፡ እያስጎነጨች፣ ረኃቡ፡ ሲታገሥለት፣ እርሷም፡ ከብሩ፡ መጉራሪስ፡ ትጀምራለች። በስተው፣ ዐርሬው፡ እንዳበቃ፡ የሚታገዝ፡ ሥራ፡ እንዳለ፡ ከሥር፡ ሥር፡ ትረዳዋለች፤ እርሱ፡ ሲያርስ፡ እርሷ፡ ትጉለጉላለች።

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ፀሐይ፡ገረር፡ብላ፡ትንሽ፡እንደቆየች፡ወደቤቱ፡ትመለስና፡ የቤትንቷን፡ ሥራ፡ትቀጥላለች። የሆነውን፡መጋገር፣ ዱቄቱን፡ማቡካት፣ቡኮውን፡ማጉብጉብ፡ ልማዳዊ፡ተግባሯ፡ነው። የሚጋገረውን፣ጋገራ፡ የሚደፋውን፡ትደፋለች። ፀሐይ፡ ስትጠልቅ፡ከብቶቿን፡ሰብስባ፡ጥጆቿን፡ከላሞቿ፡ለይታ፣ካሠረች፡በኋላ፣ ጮጮዋን፡ይዛ፡ላም፡ ልታልብ፡ትገባለች። ጥጆቹ፡ ጠብተው፡ የበቃቸው፡ ሲመስላት፣ከየበረቱ፡አስገብታ፡ትዘጋና፡በዚያ፡በኩል፡ያለውን፡ግብር፡ትፈጽማለች።

ባል፡ እርሻውን፡ጨርሶ፡ ሲመጣ፡ሞፈር፡ቀንበር፡ባትል፡ተቀብላ፡ ወደቤት፡አስገብታ፣ አሙቃ፡ ስትጠብቅ፡ በቀለችው፡ ውኃ፡ ሲዳክር፡ የቆለውን፡ እግሩን፡ እሽት፡ አድርጋ፡ አጥባ፡ በቅቤ፡ መሳይ፡ አሽታ፣ እሾህ፡ ከሚከላውን፡ በመርፌ፡ ቈልፍ፡ አውጥታ፡ ካስተነፈሰችው፡ በኋላ፡ እፎይ፡ እንዲል፡ ከእሳት፡ ዳር፡ ካነጠፈችው፡ አጐዛ፡ ላይ፡ ታሳርፈዋለች።

የሠራችውን፡ ወጥ፡ ሞቅ፡ አድርጋ፡ እንጀራዋን፡ በመሶብ፡ አቅርባ፣ የቀዘቀዘ፡ እርጎዋን፡ እያስጎነጨች፡ ባሏን፡ እያጎራረሰች፡ ራታቸውን፡ ይበላሉ። ራት፡ እንዳበቃ፣ ከፍ፡ሲል፡ ገበታው፣ ቡና፡ አፍልታ፣ እጣኗን፡ አጭሳ፣በቸር፡ እንደዋሉ፡ በቸር፡ እንዲያድሩ፡ ለአምላክ፡ ጸሎት፡ አቅርበው፣ የጀበናውን፡ ቡና፡ በየስኒው፡ ቀድታ፡ ለባሏ፡ ታቀብላለች፣ እርሷም፡ ትጠጣለች። ቀን፡ ሲሠሩ፡ የዋሉትን፡ ተጫውተው፡ ወደፊትም፡ የሚሠሩትን፡ አውጥተው፡ አውርደው፣ እስኪሠለቻቸው፡ ድረስ፡ ቡናቸውን፡ ጠጥተው፣ እንቅለመው፣ እመቤቲቱ፡ ሀቃውን፡ ማነሳሳት፡ ማደራጀት፡ ትይዛለች፣ ባልም፡ ወደ፡ አልጋው፡ ወይም፡ ወደመደቡ፡ ይገባና፡ ጋደም፡ ይላል፣ ሚስቲቱም፡ የዕለቱን፡ ግብር፡ ጨርሳ፡ የማግሥቱን፡ ካዘጋጀች፡ በኋላ፡ "ተመስገን" ብላ፡ ከባሏ፡ ጎን፡ ወሸቅ፡ ትላለች። የደከመውን፡ ሰውነት፡ በፍቅር፡ አሙቀው፡ ሲያንቀላፉ፣ ያረፉበትን፡ ሳያውቁ፡ ሰማይና፡ መሬት፡ ይላቀቃል፤ የዕለቱ፡ ግብር፡ እንዳለፈው፡ ሁሉ፡ ይቀጥላል።

ጥሩወርቅ፡ ቀቀየሁ፡

አሰፋ፡ አበራ።

በኅብረ፡ ሰብ፡ ውስጥ፡ የሽማግሌ፡ ሥራ፡

በዕድሜ፡ የገፋ፣ ብዙ፡ ኖሮ፡ ብዙ፡ ያየ፣ የሸበተ፡ ወይም፡ የመለጠ፣ ሁሉ፡ ሽማግሌ፡ ይባላል። ይህ፡ ቀጥተኛ፡ ትርጉሙ፡ ነው፤ ይሁን፡ እንጂ፡ በዕድሜው፡ ልጅ፡ ሆኖ፡ በአስተያየቱ፡ የበሰለ፣ ግብሩና፡ ጠባዩ፡ የሽማግሌን፡ የመሰለም፡ ጎልማሳ፡ ከሽማግሌ፡ ደረጃ፡ ይቆጠራል።

በዕድሜውም፡ ሆነ፡ በግብሩ፡ በአስተሳሰቡ፡ ሽማግሌ፡ የተባለ፡ ሰው፡ በኅብረ፡ ሰብ፡ ውስጥ፡ ብዙ፡ ሥራ፡ አለው። ዋንኛ፡ ግብሩ፣ የኅብረ፡ ሰቡን፡ አኗኗር፡ መረዳት፣ ባሕሉን፡ ጠንቅቆ፡ ማወቅ፣ ሕግና፡ ሥርዓቱን፡ አክብሮ፡ መጠበቅ፣ በሐዘን፡ በደስታ፡ መካፈል፣ አለመሥራት፣ ለሰው፡ ማዘንና፡ መራራት፣ አለማዳላት፣ የሰውን፡ ችግር፡ ተረድቶ፡ መርዳት፡ ማድነቅም፣ እግዚአብሔርን፡ መፍራት፣ በንግግር፡ መስማማት፣ አሳብን፡ በትክክል፡ ማስረዳት፣ ምግባሩን፡ አውቆ፡ መተቸት፣ ማስተማር፣ መዳኘት፣ ጠቅላላውን፡ በአንጋፋነቱ፣ ብዙ፡ ኖሮ፡ ብዙ፡ በማየቱ፣ ለኅብረ፡ ሰቡ፡ ምሳሌ፡ መሆን፡ ነው። የሽማግሌ፡ ግብሩ፡ ይህ፡ ቢሆንም፡ ይህን፡ ሁሉ፡ አጠናቆ፡ የያዘ፡ ማግኘት፡ ችግር፡ ነው፤ በተለይም፡ በጎልማሶች፡ ዘንድ፤ ስለሆነም፡ በግብራቸው፡ ለሽምግልና፡ የሚበቁት፡ በዕድሜያቸው፡ አረጋውያን፡ የሆኑ፡ ናቸው።

ሽማግሌ፡ በሚኖርበት፡ ቀበሌ፡ ከሚፈጽማቸው፡ ሥራዎች፡ በጥቂቱ፡ እንዘርዝር፤

በጋብቻ፡ ጊዜ፣ ሽማግሌው፡ አማላጅ፡ ሆኖ፡ ያስተጫጫል፤ የአገሬ፡ ልጅ፣ ለአገሬ፡ ልጅ፡ ትሆናለች፤ ይስማማሉ፣ ይጋባሉ፣ በማለት፡ ሁለት፡ ቤተ፡ ሰቦችን፡ በዝምድና፡ ያስተሳስራል። በውለታውም፡ የነገር፡ አባት፡ ወይም፡ ዋስ፡ ይሆናል። ባይሆንም፡ ቀልጆ፡ ብሎ፡ ውለታውን፡ ያስፈጽማል፤ አማችም፡ ሆኖ፡ ይቆጠራል።

በፍች፡ ጊዜ፡ የተጣሉትን፡ ባልና፡ ሚስት፡ ይሸመግላል። ለጠቡ፡ ዋና፡ አለመስማማት፡ ምክንያት፡ የሆነውን፡ የጠባቸውን፡ መነሻ፡ ከሁለቱም፡ ይሰማል። ሁለቱም፡ ሊስማሙ፡ የሚችሉበትን፡ መካከለኛ፣ የማያዳላ፡ ዘዴ፡ ፈልጎ፣ ገሥጾ፣ ተቆጥቶ፡ አንቺም፡ በጥፋሽ፣ አንተም፡ በጥፋትህ፡ ያዝ፡ ብሎ፣ ገላግሎ፡ ያስታርቃቸዋል። ግን፡ ጠባቸው፡ የከረረ፡ ሆኖ፣ የማይስማሙ፡ መስሎ፡ ቢታየው፡ ሀብታቸውን፣ እኩል፡ ያፈሩትን፣ ተከፋፍለው፣ ከብቶቻቸውን፡ ለያይተው፡ ይፋታሉ፤ ሚስቲቱም፡ ከነጓዟ፡ ወደ ወላጆቿ፡ ወይም፡ ወደ ዘመዶቿ፡ እንድትሄድ፡ ያደርጋል።

በሠፈሩ፡ ሰው፡ ታሞ፡ ሲደክም፡ ወደበሽተኛው፡ ቤት፡ ሄዶ፡ ይቀመጣል፤ ይጠይቃል፤ ያጫውታል። የደከመው፡ ሰው፡ የማይድን፡ መስሎ፡ ሲታየው፡ በአጠገቡ፡ ቁጭ፡ ብሎ፡ የሰውየውን፡ ዕረፍት፡ ይጠብቃል። ሕመምተኛው፡ ኑዛዜ፡ የሚሰጥ፡ ወይም፡ የሚናገር፡ ከሆነ፡ ኑዛዜውን፡ ይሰማል፤ ይቀበላል፤ የሚጻፈውንም፡ ይጽፋል፤ የማይጻፍም፡ ከሆነ፡ ያጽፋል። ታማሚው፡ በሞተም፡ ጊዜ፡ ያጋጥማል፤ ይገንዛል። የሟቹ፡ ወላጅ፡ ዘመዶች፡ ወዳሉበትም፡ የሞት፡ ጥሪና፡ መልእክት፡ እንዲደርስ፡ ያደርጋል። ቀሬው፡ በወቅቱ እንዲሰበሰብ፡ ለቀብር፡ የመጣው፡ የሩቅ፡ የቅርብ፡ እንግዳ፡ እንዲሸኝበት፡ ትእዛዝ፡ ያስተላልፋል። መቃብሩ፡ በጊዜው፡ ተቆፍሮ፡ እንዲዘጋጅም፡ ያደርጋል። ቆሞ፡ በማስተናበር፡ የቀብሩ፡ ሥነ፡ ሥርዓት፡ በትክክል፡ እንዲፈጸም፡ እገሌ፡ እንዲህ፡ አድርግ፤ እገሌ፡ ይህን፡ ሥራ፤ እያለ፡ አድርተኛውን፡ ቀባሬ፡ ያጋፍራል። ቀባሪውና፡ ለቀስተኛውም፡ እህል፡ ውሃ፡ በሟቹ፡ ቤት፡ ቀምሶ፡ እንዲሸኝ፤ የሚያደርገውም፡ እሱ፡ ነው። የሩቁ፡ እንግዳ፡ እንዲያድር፡ በመልክ፡ በመልኩ፡ ዝግጅት፡ ያደርጋል። የሞተው፡ ሰው፡ ተዝካር፤ ዐርባም፡ ሆነ፡ ሙት፡ ዓመት፤ ሳይረሣ፡ እንዲፈጸም፡ አስታዋሽ፡ ይኸው፡ ሽማግሌ፡ ነው። በሟቹም፡ ኑዛዜ፡ መሠረት፡ ለልጆቹም፡ ሆነ፡ ለዘመድ፡ ያለውን፡ ሀብት፡ ለዘመድ፡ ሌት፡ ያካፍላል። የቀበሌው፡ የዕድር፡ ሕግና፡ ሥርዓት፡ በመልኩ፡ እንዲፈጸም፡ ያደርጋል። ሰው፡ ሲሞት፡ ያልቀበረውን፡ ቀሬ፡ ያልሰረውን፡ ሰው፡ በዕድሩ፡ ዳኞች፡ አማካይነት፡ ያስቀጣል። አልቀጣም፡ ያለ፡ ቢኖር፡ ቅሬውን፡ ወይም፡ ቀናውን፡ ያሲዝበታል።

በርስትም፡ ሆነ፡ በሌላ፡ ጉዳይ፡ የቀበሌው፡ ሰዎች፡ ሲጣሉ፤ ከመሰሉ፡ ሽማግሌዎች፡ ጋር፡ ተቀምጦ፡ የተጣሉትን፡ ሰዎች፡ እናስታርቃችሁ፡ ብሎ፡ ይጠይቃቸዋል። እንደባልና፡ ሚስት፡ ጠብ፡ ሁለት፤ የግለኞቹን፡ የጠብ፡ መነሻ፤ ያልተግባቡበትንም፡ ምክንያት፡ ከሁለቱም፡ ወገን፡ ጠይቆ፡ ይረዳል። መረጃውንም፡ ከሰበሰበ፡ በኋላ፡ እገሌ፡ አጥፍተሃል፤ በድለሃል፤ እንዲህ፡ እንዲህ፡ አድርገሃል፤ ትቀጣለህ፤ እገሌ፡ ደግሞ፡ ተበድለሃል፤ ግን፡ ለኛ፡ ስትል፡ በደሉን፡ ይቅር፡ በለው፤ እያለ፡ ጠበኞቹን፡ ከቅጣና፡ ከቅያሜአቸው፡ ያበርዳቸዋል። በመጨረሻም፡ የበደለውን፡ በገንዘብ፡ ቀጥቶ፡ የተበደለውን፡ አካክሶ፤ ክርክራቸው፡ በርስት፡ እንደሆነ፡ በስምምነት፡ አካፍሎ፤ ግዳይም፡ ከሆነ፡ ገድሎ፡ የወጣው፡ ጉማታውን (ጉማውን)፡ ለባለደሞቹ፡ ከፍሎ፤ ከደመኞቹ፡ ጋር፡ ተስማምቶ፡ የአፈረሰውን፡ በትና፡ ኅብረት፡ እንዲቆም፡ መስቀል፡ አስጨብጦ፤ ሰው፡ እግዜአብሔርን፡ አስመርቶ፡ የበታንከስቴን፡ መዝገያ፡ አስመትቶ፡ አስምሎ፡ ያስታርቃቸዋል።

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በበላተኛና፡ በሻጭ፡ መሀል፡ በገጠርና፡ በከተማም፡ ንብረቱ፡ በዋጋ፡ ሁለቱ፡ ሊስማሙበት፡ የሚችሉትን፡ መንገድ፡ ፈልጎ፡ አንተም፡ ይህን፡ ያህል፡ ይበቃሃል፡ በዚህ፡ ዋጋ፡ ሽጥ፡ አንተም፡ ይህን፡ አስበል፡ በዚህ፡ ዋጋ፡ ግዛ፡ ብሎ፡ ሁለቱን፡ በማቀራረብ፡ እንዲገበያዩ፡ ያስማማቸዋል፡፡ የቦታን፡ የዕቃን፡ ወይም፡ የከብትን፡ ዋጋ፡ በአገሩ፡ ልማድ፡ በአገር፡ ዋጋ፡ ገምትልን፡ ተብሎ፡ ሲጠየቅም፡ በዐይን፡ ግምት፡ ይኸ፡ ይህን፡ ያህል፡ ያወጣል፡ ብሎ፡ የመሰለውን፡ ዋጋ፡ ይወስናል፡፡ ሰዎች፡ ሲገበያዩም፡ ፈቅደውና፡ ወደው፡ የተገበያዩ፡ የሸጡ፡ የለወጡ፡ መሆናቸውንም፡ በምስክርነት፡ ይመለከታል፡፡ አቀቀይም፡ ሆኖ፡ ውለታውን፡ ያስፈጽማል፡፡

በአንድ፡ አገር፡ ላይ፡ ወንበዴ፡ ወይም፡ ሽፍታ፡ ሲነሣ፡ ከአገሩ፡ ሽማግሌዎች፡ ጋር፡ በመመካከር፡ ሽፍታው፡ ሽፍትነቱን፡ እንዲተውና፡ ቤቱን፡ እንዲገባ፡ ደጋግሞ፡ ይለምንበታል፡፡ ምክሩን፡ አልቀበልም፡ ብሎ፡ የወንበዴና፡ ሥራውን፡ የቀጠለ፡ እንደሆነ፡ ወንበዴው፡ አገር፡ እየዘረፈ፡ ፀጥታ፡ እያደፈረሰ፡ ማስቸገሩን፡ ለአገረ፡ ገዢዎች፡ ያስረዳል፡፡ ከመንግሥት፡ ጋር፡ ተባብሮም፡ ወንበዴው፡ እንዲያዝ፡ ያደርጋል፡፡ ቤት፡ ተቃጥሎ፡ ሰው፡ ተገድሎ፡ አቃጣዩ፡ ወይ፡ ገዳዩ፡ ማን፡ እንደሆነ፡ ሳይታወቅ፡ ጊዜ፡ አፈርሳታ፡ ላይ፡ ተገኝቶ፡ ከሌሎች፡ ሽማግሌዎች፡ ጋር፡ ተሰብስቦ፡ ተጠያይቆ፡ መንገር፡ መረጃ፡ ሰብስቦ፡ አጥፊው፡ ማን፡ እንደሆነ፡ በወና፡ አውጥቶ፡ ለመንግሥት፡ ያስታውቃል፡፡

ጉታ፡ ገጠምም፡ የሆኑ፡ ሁለት፡ ቀበሌዎች፡ በርስት፡ ወይም፡ በሌላ፡ ነገር፡ ሲጣሉም፡ የተጣላውም፡ የራሱ፡ ቀበሌ፡ ከሆነ፡ በመንግሥትም፡ ዘንድ፡ ሆኖ፡ በሽምግልና፡ ለቀበሌው፡ ፈጅ፡ ሁኖ፡ ይከራከራል፡፡ ቀበሌው፡ ጥቅሙ፡ መብቱ፡ እንዳይነካበት፡ ወሰን፡ ድንበሩ፡ እንዳይደፈርበት፡ በብርቱ፡ ይሟገታል፡፡ የሚከራከሩት፡ ሌሎች፡ ቀበሌዎች፡ ከሆኑ፡ በሽማግሌነት፡ ተቀምጦ፡ ነገሩን፡ ይመለከታል፡ ያስታርቃል፡፡

የመንግሥት፡ አዲስ፡ ዐዋጅ፡ በሚነገርበት፡ ጊዜ፡ አዋጁን፡ ከጥንቱ፡ የሚበጅና፡ የማይበጅ፡ መሆኑን፡ ተረድቶ፡ ለቀበሌው፡ ሕዝብ፡ ያስረዳል፡፡ ዐዋጁ፡ ለሕዝቡ፡ የማይስማማ፡ መስሎ፡ ከታየው፡ ከመሰሉ፡ ሽማግሌዎች፡ ጋር፡ መክሮ፡ ዐዋጁ፡ እንዲሻሻል፡ ለመንግሥት፡ አቤት፡ ይላል፡፡

የመሬት፡ ግብር፡ በወቅቱ፡ ተሰብስቦ፡ ለመንግሥት፡ እንዲገባ፡ መቀጫ፡ በአገሩ፡ ላይ፡ እንዳይወድቅበት፡ ሕዝቡን፡ አጥብቆ፡ ይመክራል፡፡ በሽታና፡ ረኃብም፡ በአገሩ፡ በሚደርስበት፡ ጊዜ፡ የቀበሌው፡ ሕዝብ፡ እርዳታ፡ ይደረግለት፡ ዘንድ፡ አቤቱታውን፡ ለመንግሥት፡ ያመለክታል፡፡

ሽማግሌ፡ በሃይማኖቱም፡ በኩል፡ እምነቱ፡ ጠንካራ፡ ነው። ጸሎትን፡ ያዘወትራል። የሃይማኖቱንም፡ ሥርዓት፡ ለሌሎች፡ ምሳሌ፡ አድርጎ፡ ለማሳየት፤ ሕዝቡም፡ የርሱን፡ ዱካ፡ እንዲከተል፡ ለማድረግ፡ ይጥራል። አጽዋማትን፡ ይጠብቃል፤ በዓላትንም፡ ያከብራል፤ ሕዝቡ፡ በዓላትን፡ ባለማክበሩ፡ የእግዚአብሔር፡ ቁጣ፤ መዓት፡ እንዳይወርድበት፡ ንጽሕናውን፡ እንዲጠብቅ፡ ይመክራል። በዚህ፡ ዓይነት፡ ዕድሜው፡ ገፋ፤ ጉልበቱ፤ ደካማ፤ ዐይኑ፡ ፈዘ፤ እግሮቹ፡ ደንዝዞ፡ ከቤት፡ እስከሚውልበት፡ ጊዜ፡ ድረስ፡ ዘንግና፡ ጭራውን፡ ይዞ፡ የሽምግልና፡ ሥራውን፡ ሲያካሂድ፡ ይኖራል፤ በተራውም፡ የሞትን፡ ፅዋ፡ ይቀምሳል።

ጌታቸው፡ ፈንታው፡
ፈለቀ፡ ኀይለ፡ መስቀል } የተውጣጣ

ጨዋ፡ ልጅና፡ መልካም፡ አስተዳደግ

እትክልትን፤ ቀና ብሎ፡ ያድግ፡ ዘንድ፡ ከለጋነቱ፡ ጀምሮ፡ እንዲኮተኩቱትና፡ እንዲያርቁት፤ ሕፃንንም፡ ክፉን፡ ከፊታ ለትና፡ በእግሩ፡ መሄድ፡ ከጀመረበት፡ ጊዜ፡ አንሥቶ፡ "ጨዋ" እንዲሆን፡ ይቆጡታል፤ ይመክሩታል፤ ይቀጡታል። ጨዋነት፡ በልጅነት፡ ጊዜ፡ ተወስና፡ የሚቀር፡ ነገር፡ ሣይሆን፡ ከዕድሜ፡ ጋር፡ የሚዘልቅ፡ ነገር፡ ነው።

አንድ፡ ልጅ፡ ተወልዶ፡ ሦስት፡ ዓመት፡ ከሆነው፡ በኋላ፤ በእግሩ፡ መሄድ፡ ሲችል፤ ቀለል፡ ያሉ፡ ጥፋቶችን፡ ሲያጠፋ፡ መቀጣት፡ ይጀምራል። አቀጣጡም፡ የልጁን፡ የሰውነት፡ ጥንካሬና፡ ፍርሃቱን፤ ድንጉጥነቱን፡ የተመረኮዘ፡ ነው፤ ስለሆነም፡ እንደጥፋቱ፡ በመጠኑ፤ ቁንጢጥና፡ በልምጭ፡ መሳይ፡ ልጁን፡ ይገርፉታል። በዚህ፡ ዕድሜው፡ ልጁን፡ አዘውትረው፡ የሚቀጡት፡ እናቶች፡ ናቸው፤ አባቶች፡ ርኅሩኅ፡ ናቸውና፤ አንድም፡ ሕፃኑ፡ በዚህ፡ ዕድሜው፡ በቶሎበቱ፡ አያስቸግርምና፡ ነው። እንዲሁ፡ ከተበላሸ፡ ማረም፡ ያዳግታልና፤ ቅጣቱ፡ በዚህ፡ ዕድሜው፡ መጀመሩ፡ ፍርሃትን፤ ሰው፡ ማክበርን፤ ፍጹም፡ ታዛዥነትን፡ እንዲለምድ፡ አድርጎት፡ አብሮት፡ ለማሳደግ፡ ነው።

ልጁ፡ አድጎ፤ እንጀራ፡ መብላት፡ በቻለ፡ ጊዜ፡ አባትና፡ እናት፡ በልተው፡ ማዕድ፡ ከተነሣ፡ በኋላ፡ ለብቻው፡ ቀርቦለት፡ ይበላል። ልጁ፡ ሳይጠራና፡ የሚበላው፡ ምግብ፡ ሳይሰጠው፡ አዋቆቹ፡ ሲበሉ፡ ገብቶ፡ ልፈትፍት፡ ቢል፡ ኀይለኛ፡ ቅጣት፡ ይደርስበታል። ቀደም፡ ባለው፡ ዘመን፤ አሁንም፡ በየገጠሩ፤ በተለይም፡ በአማራው፡ አስተዳደግ፤ አንድ፡ ልጅ፤ እናትና፡ አባቱ፡ ምግብ፡ ሲቀርብላቸው፡ እጅ፡ አስታጥቦ፤ ከዚያም፡ ገበታ፡ ከፍ፡ እስኪሉ፡ ቆሞ፡ ያጣ፡ ነበር። በልተውም፡ እንዳበቁ፡ እንደገና፡ እጅ፡ አስታጥቦ፤ ቀደምም፡ ሲል፡ ጉርሻ፡ ተቀብሎ፤ ኋላ፡ ለብቻውንም፡ ሆነ፡ ከመሰሎቹ፡ ጋር፡ ይበላል። በዚህ፡ ዓይነት፡ ከቤት፡ ያለው፡ ሥርዓት፡ ይጠበቃል። ከቤት፡ ውጪ፤ ዘመድ፡ ተከትሎ፡ ከልሄደ፤ በየመንደሩ፡ እየሄደ፡ እንዲበላ፡ አይፈቀድለትም፤ ይህን፡ ያደረገ፡ ያልተቀጣ፡ ያልተቆነጠጠ፤ የእገሌ፡ ልጅ፡ ቀላዋጭ፡ የሚል፡ ስም፡ ይታርፋል፤ ለወላጆቹም፡ ውርደት፡ ይሆናል።

አዋቆች፡ ከቤትም፡ ሆነ፡ ከአደባባይ፡ ጨዋታ፡ ሲይዙ፤ ቁም፡ ነገር፡ ሲያወሩ፡ ወግ፡ ሲያርቁ፤ ነገሩ፡ እሱን፡ የሚመለከት፡ ቢሆንም፡ እንኳ፡ ጣልቃ፡ ገብቶ፡ እንዲያወራ፡ አይፈቀድለትም። እንዲያውም፡ አቀማመጡ፤ እንዲህ፡ ያለ፡ ወሬ፡ ሲነሣ፡ ሹልክ፡ ብሎ፡ ሄዶ፡ ከእኩዮቹ፡ ጋር፡ እንዲጫወት፡ ወይም፡ ሥራውን፡ እንዲሠራ፡ የሚያደርገው፡ ዓይነት፡ ነው። ይህም፡ በእንግዶች፡ ፊት፡ ያልተቆነጠጠና፡ ያልታረመ፡ ልጅ፡ ነው፡ ተብሎ፡ ማሳጣት፡ የሚያስገኝ፡ ዓይነተኛ፡ ነገር፡ ስለሆነ፤ ልጁ፡ እንዲህ፡ ወደአለው፡ ብልግና፡ እንዳያዘነብል፡ የሚረዳ፡ ነው። እምቢ፡ ብሎ፡ ሲሠራ፡ ቢገኝም፤ መቼም፡ ምን፡ ይደረግ፡ ይቀጣል። ከዋቆቹ፡ ወሬና፡ ወግ፡ መካከል፡ እንዳንዴም፤ አልፎ፡ አልፎ፡ የብልግና፡ ነገር፡ ሲያወሩ፤ የሚያሣቅ፡ ሆና፡ ቢገኝም፡ ሰምቶ፡ እንዳልሰማ፡ ዝም፡ ማለት፡ ይኖርበታል።

የአንድ፡ ልጅ፡ ጨዋነት፡ በወላጆቹ፡ ፊት፡ ብቻ፡ ሳይሆን፡ ዋጋ፡ ያለው፡ በጠቅላላው፡ በሕዝቡ፡ ዘንድም፡ ነው። ስለዚህም፡ እናትና፡ አባቱን፤ ሽማግሌዎችን፤ በዕድሜም፡ ከርሱ፡ ከፍ፡ ያሉትን፡ ሁሉ፡ እንዲያከብር፡ መሠረታዊ፡ ግዴታ፡ አለበት። ይህንንም፡ ለማድረግ፡ ከቅጣት፡ አልፎ፡ ምክር፡ ይሰጡታል፤ የሃይማኖት፡ መምህሩን፡ ጥሩ፡ የግብረ፡ ገብ፡ ትምህርት፡ እንዲያስተምሩት፡ ይደረጋል። ይህም፡ ልጅ፡ በዚህ፡ ዓይነት፡ አድጎ፡ የደከመን፡ ይረዳል፤ የወደቀን፡ ያነሣል፡ ተብሎ፡ ተስፋ፡

ይጣልበታል። በአካባቢው ያለው የገረበት ሰው፣ የራስ ልጅ፡ በሌለበት፡ ጊዜ፣ እንዲህ፡ ያለውን፡ ልጅ፡ ይልካል፤ ልጁም፡ ቀር፡ ሳይለው፡ ሳያመነታ፡ ይላላካል፤ የአገሬ ልጅ፡ ምንኛ፡ ታዛዥ፡ ነው፤ ምንኛ፡ ትሑት፡ ነው፡ ይሰኛል። ትሕትናውንም፡ የሚያሳየው፡ በመላላክ፡ ብቻ፡ ሳይሆን፡ በሰላምተኛነቱም፡ ጭምር፡ ነው፤ በዕድሜ፡ የገፉትን፡ ዝቅ፡ ብሎ፡ ጫማ፡ በመሳም፤ ለኛ፡ ብሎ፡ እጅ፡ በመንሣት፡ እንደልጅነቱ፡ የእግዜርን፡ ሰላምታ፡ የሚያቀርብ፡ ልጅ፡ ምሩቅ፡ ነው።

ጠባዩቸው፡ የጠራ፡ የቀና፡ ከመሆኑም፡ ሌላ፡ ሥንፍናን፡ የመሳሰሉ፡ ነገሮች፡ እንዳያጠቁት፡ ልጅ፡ ነፍስ፡ ካወቀበት፡ ጊዜ፡ ጀምሮ፡ ቀለል፡ ቀለል፡ ያሉ፡ ሥራዎችን፡ ይሠራል፤ ዕድሜው፡ ስድስትና፡ ሰባት፡ ዓመት፡ እስኪሆን፡ ድረስ፡ ዶሮዎችና፡ ወፎች፡ ሥጋ፡ እንዳይበሉ፡ መጠበቅ፤ ጎረቤትን፡ ቡና፡ መጥራት፡ ከቤት፡ ውስጥ፡ ለእናቲቱ፡ ዕቃ፡ ማቀበል፤ ይህን፡ የመሰለውን፡ ሁሉ፡ ያደርጋል።

ልጅ፡ ሰባት፡ ዓመት፡ ሲሆነው፡ መጸለይ፤ ቤተ፡ ክርስቲያንን፡ መሳም፡ ይማራል። ነገሩ፡ ከሃይማኖት፡ ጋር፡ የተያያዘ፡ ቢሆንም፡ ከኃጢአት፡ ያነጻል፡ ተብሎ፡ ቢገመትም፤ ሰው፡ በተፈጥሮው፡ ተንኮለኛ፡ ነው፤ ጥጋበኛ፡ ነው፤ ነገረኛ፡ ነው፤ ይህንን፡ እንደዚሁም፡ ገሑት፡ ነገሮች፡ መቀነሱ፡ ደግ፡ ልማድ፡ ነው፤ የጠገበ፡ እንደሆን፡ ታላቅን፡ አያከብርም፤ እግዜርንም፡ ይረሳል፡ የሚል፡ አስተሳሰብ፡ በመኖሩም፡ ነው።

ለዐቅመ፡ አዳም፡ ወይም፡ ለዐቅመ፡ ሔዋን፡ እስኪደርሱ፡ ልጆች፡ በማኅበረ፡ ሥጋ፡ ያለጋብቻ፡ መገናኘት፡ አይችሉም። በተለይም፡ ሴቲቱ፡ በጊዜ፡ ጋብቻዋ፡ ክብርዋ፡ ካልተገኘ፡ ለርሷም፡ ሆነ፡ ለወላጆቿ፡ ውርደት፡ ነው፤ ባሏም፡ ያባርራታል፤ ወላጆቿም፡ ይጠሏታል፤ ኋላ አማዳሚውም፡ ዐይንሽን፡ ላፈር፡ ይላታል። በጋብቻውም፡ ጊዜ፡ የትር፡ ጓደኛን፡ መምረጡ፡ የወላጆችና፡ የሽማግሌዎች፡ ሥራ፡ ነው፤ እነሱ፡ ያጠበቁትን፡ ውልም፡ ማፍረሱ፡ የልጆች፡ ሥልጣን፡ አይደለም። ሚስቲቱ፡ ብትበድል፡ ወንድየው፡ ይፈታታል። እርሱ፡ ቢበድል፡ እሾቀባ፡ መናገር፡ አይሆንላትም፤ በለስለስታ፡ በምሥጢር፡ ለእናት፡ ላባት፡ አቤት፡ ትላለች፡ እንጂ። እናት፡ አባትም፡ ቢሆኑ፡ እንዴ፡ ሰምተው፡ ፍቺውን፡ አይሉም፤ እርሷን፡ ተቆጥተው፡ ከቤትሽ፡ ግቢ፡ ይሏታል፡ እንጂ፤ ነገሩ፡ ካልከፋ፡ በቀር።

እንዲሁ፡ ሆነው፡ ያደጉት፡ ልጆች፡ በተራቸው፡ አዋቆች፡ ሆነው፤ ነፍሳቸው፡ ደርጅቶ፡ ወልደው፡ ሲከብዱ፡ በተራቸው፡ ያስተምራሉ፤ ይመክራሉ፡ ይቀጣሉ። ይህ፡ ልማድ፡ እንዲህ፡ ይተላለፋል፡ የዘመኑ፡ ሥልጣኔ፡ እስኪያመነምነው፡ ወይም፡ [illegible] እስኪያጠፋው፡ ድረስ፤ ዛሬ፡ በየከተማው፡ እንደሚታየው።

ጠባይ፡ መልካም፡ ኢትዮጵያዊት፡ ልጃገረድ፡ እንዴት፡ ያለችው፡ ናት?

የሰው፣ የልጅነት፡ አስተዳደጉ፡ የወደፊት፡ ጠባዩን፡ ሊያስተካክለው፡ ወይም፡ ሊያጣምመው፡ ይችላል። ዛሬ፡ ዛሬ፡ እየላላ፡ ይሂድ፡ እንጂ፡ ጥንት፣ በተለይ፡ ለሴት፡ ልጅ፡ ይደረግ፡ የነበረው፡ ጥብቅ፡ የሆነ፡ መቆጣጠር፡ የወደፊት፡ ጠባይ፡ እንዲያምር፡ የሚደረግ፡ ነበር። ዛሬም፡ ቢሆን፡ የዚህ፡ ዓይነቱ፡ መቆጣጠር፡ ከከተማ፡ ኗሬዎች፡ ዘንድ፡ በቀር፡ አልጠፋም። የከተማና፡ የባላገር፡ ኑሮ፡ በዘመኑ፡ ምክንያት፡ በመለወጡ፡ በነዚህ፡ በሁለቱ፡ ሥፍራዎች፡ ያለው፡ ከልጃገረድ፡ የሚጠበቀው፡ የጠባይ፡ ደረጃው፡ የተለያየ፡ ነው።

በባላገር፡ አካባቢ፡ ያደገችው፡ ልጃገረድ፡ ትምህርትን፡ ያልቀመሰች፣ ከአባት፡ ከናቷ፡ ትእዛዝ፡ ያልወጣች፡ ናት። ለዐቅመ፡ ሔዋን፡ በደረሰችም፡ ጊዜ፡ የትዳር፡ ጓደኛዋን፡ የሚመርጡት፡ ወላጆቿ፡ ከሀገር፡ ሽማግሌዎች፡ ጋር፡ ሁነው፡ ነው። የምትዳረውም፡ ገና፡ ባሥራሦስትና፡ በአሥራ፡ አራት፡ ዓመቷ፡ ነው። ከመድረሷ፡ በፊት፡ እናቷን፡ ከማድቤት፣ ከውኃ፡ ምንጭ፡ እያለች፡ ስትረዳ፣ እንዲሁም፡ ባልትና፡ በትማር፡ ትከርማለች። ከመጀመሪያው፡ ዐይን፡ አፋር፡ ሰው፡ አክባሪ፣ ሰው፡ ቀና፡ ብላ፡ የማታይ፣ ስትሄድ፡ የበበ፣ ስትናገር፡ ለስስ፣ መልስ፡ ስትሰጥ፡ አቀርቅራ፣ የተሠራች፡ የተቀጣች፡ ሆና፡ ነው፡ የምታድግ። አስተዳደጓ፡ ሁሉ፡ እናት፡ አባቷን፣ የሀገር፡ ሽማግሌዎችን፣ ታላቆቿን፡ እንድታከብር፣ የተነገራትን፡ የምትሰማ፣ ካሉት፡ ዝንፍ፡ እንዳትል፡ ሆና፡ ነው። ይህ፡ ነው፡ በባላገር፡ የጥሩ፡ ጠባይ፡ መለዮ፤ የጥሩ፡ አስተዳደግ፡ ምልክት።

በባላገሯ፡ ቆንጆ፡ አንጻር፣ የከተማይቱ፡ አለች። የከተማይቱ፣ ትምህርት፡ የቀመሰች፡ የፈረንጆች፡ ሥልጣኔ፡ የነፈሰባት፣ ባባት፡ በናት፡ ትእዛዝና፡ ሥልጣኔ፡ በመጣው፡ የራስ፡ ፈቃድ፡ መካከል፡ ያለች፡ ናት። ለዐቅመ፡ ሔዋን፡ በደረሰችም፡ ጊዜ፡ ምንም፡ እንኳን፡ የወላጆቿን፡ ትእዛዝ፡ ከማክበር፡ ርቃ፡ ባትሄድ፣ የኑሮ፡ ጓደኛዋን፡ የመምረጥ፡ ዕድል፡ አላት። በወላጆቿ፡ በኩል፡ ለባላገሯ፡ ቆንጆ፡ የሚደረገውን፡ ያህል፡ ቁጥጥር፡ አላገኘች፤ በተለይም፡ ነፍስ፡ እስክታውቅ፡ ድረስ። ምዕራባዊ፡ ሥልጣኔ፡ ቀመስ፡ በመሆኗም፡ የራሷ፡ ዕድል፡ መሪ፡ የመሆን፡ ስሜት፡ አላት። አስተዳደጓ፡ የሥርዓት፡ የቅጣት፡ ሆኖ፡ ትንሽ፡ የተዝናናች፡ ናት፤ ጨርሳ፡ የተበላሸች፡ ናት። እንደባላገሯ፡ ሁሉ፡ ከቤት፡ ውላ፡ መዋያ፡ ባልትና፡ ትማራለች። ይሁን፡ እንጂ፡ ከቤት፡ ተከታ፣ ከማድቤት፡ ተወሽቃ፣ ወንዝ፡ ወርዳ፡ የምትውል፡ አይደለችም። የከተማ፡ ኑሮ፡ ሁኔታ፡ ይህን፡ እንድታደርግ፡ አያስገድዳትም፤ ይህን፡ ብታደርግ፡ የራሷ፡ የሆነ፡ ምርጫ፡ ነው። እንዲህም፡ ሆኖ፡ በኢትዮጵያውያን፡ ልጃገረዶች፡ ዘንድ፡ መሠረታዊ፡ የሆነው፡ የዐይን፡ አፋርነት፡ ጠባይ፣ የመቆጠብ፣ አቀርቅሮ፡ የመሄድ፣ የአለመዳፈር፡ ነገር፡

ጨርሶ፡ አለቆታትም። ከቤት፡ ያለው፡ አስተዳደግ፡ የተሟላ፡ ካልሆነ፤ የባህልን፡ ድንበር፡ ተላልፋ፡ ባልሆነ፡ መንገድ፡ ከማይሆን፡ ቦታ፡ ከማይሆን፡ ሰው፡ የምትውል፡ አይደለችም። የከተማይቱ፡ ቆንጆ፡ የጠባይ፡ ጥራት፤ አብዛኛውን፡ ጊዜ፡ ስዐቀጠባ፡ በማመዛዘን፤ ትምህርቷንና፡ ምዕራባዊ፡ ሥልጣኔዋን፡ የመጨረሻ፡ ባለሥልጣን፡ አድርጋ፡ ባለመመልከቷ፤ ለአገሯ፡ ለእናቷ፡ ቃል፡ ጀርባዋን፡ ባለ፡ በማድረጓ፤ አልፎም፡ በመግደርደሯ፡ ይለካል፤ በተለይም፡ ከወንዶች፡ ጋር፡ ባላት፡ ግንኙነት፡ ይወሰናል። ካገኘችው፡ ወንድ፡ የምትዳራ፡ ከሆነች፤ በቀለችበት፡ ካደረች፤ ምርጫው፡ ያ፡ ቢሆንም፤ ጠባይ፡ የከፋ፡ ሆኖ፡ ይቆጠራል። ~~ይህ፡ በውስጥ፡ ባሕል፡ ያለው፡ ጠባይ፡ ነው~~።

በአለባበሷ፤ በአካሄዷ፤ በአነጋገሯ፡ በፈገግታዋ፤ አንዲት፡ ቆንጆ፡ ጥሩ፡ ወይም፡ መጥፎ፡ ትባላለች። ምንም፡ እንኳ፡ ዘመናዊ፡ ሥልጣኔ፡ በየከተማው፡ እየተስፋፋ፡ ቢሄድም፡ ምዕራባዊ፡ ሥልጣኔ፡ ያመጣው፡ አዲሱ፡ አለባበስ፡ እምብዛም፡ በደግ፡ ዐይን፡ አይታይም። ጥንት፤ ቀሚሱ፡ ከቍርጭምጭሚት፡ የሚደርስ፡ ነበር። እያደር፤ ወደላይ፤ አሁን፡ ከጉልበት፡ በላይ፡ ሆኗል። ምንም፡ እንኳ፡ ውስጣዊ፡ ጠባይ፡ በልብሷ፡ ልክ፡ ባይወሰን፤ አብዛኛውን፡ ጊዜ፡ አለባበሷ፡ የመጥፎ፡ ጠባይ፤ ገላዋን፡ አሳልፋ፡ የመስጠት፡ ምልክት፡ ይሆናል። ባጭሩ፡ ከሌላው፡ የተለየ፡ አለባበስ፤ አካሄድ፡ አነጋገር፤ አሣሣቅ፡ ካመጣች፤ መጥፎ፡ ጠባይ፡ አፈራች፡ ማለት፡ ነው። ኩሏን፡ አብዝታ፡ የምትኳል፤ ከንፈሯን፡ ቀለም፡ የምትቀባ፤ ጥፍሯን፡ የምታፖልስ፤ ፊቷን፡ ዱቄት፡ (ፓድር) የምትቀባ፤ ከመጠን፡ በላይ፡ ሽቶ፡ የምትቀባ፤ እሷ፡ ጠባይ፡ የከፋ፡ ነው፤ ዓላማዋም፡ ወንድን፡ መማረክ፡ ብቻ፡ ነው፤ አልፎም፡ የሸርሙጥናን፡ ስም፡ ታተርፋለች። ይህ፡ በኅብረ፡ ሰቡ፡ ዘንድ፡ የተናቀ፡ የተጠላ፡ ነው። አካሄዷ፡ ነጠቅ፡ ነጠቅ፡ ያለ፡ ሳይሆን፤ በከበከ፡ ያለ፡ መሆን፡ አለበት፤ የዚህን፡ ድንበር፡ ያለፈች፡ ሁሉ፡ ጠባይ፡ ከመጥፎ፡ ይቆጠራል። የሀገር፡ ልማድ፡ የማያውቀው፡ የምዕራባዊ፡ ሥልጣኔ፡ ያፈራው፡ ልዩ፡ ባሕርይ፤ ልዩ፡ አነጋገር፡ ሁሉ፡ ከጨዋነት፡ የራቀ፡ ነው። የተሰማትን፡ ነገር፤ ከምሥጢር፡ ጓደኞቿ፡ በቀር፤ አፍ፡ አውጥታ፡ መናገሩ፡ ከነውር፡ ከብልግና፡ ይቆጠርባታል። የመሰላትን፤ የሚስማማትን፡ ወንድ፡ መያዝ፡ በከተማ፡ እንጂ፡ ልማድ፡ ቢታይም፤ በየጊዜው፡ መለዋወጡ፡ ብልግና፡ ነው፡ ተብሎ፡ ይታያል። ወደደችም፡ ጠላችም፡ ከአንድ፡ መርጋት፡ እንደ፡ ትልቅ፡ ሙያ፡ ይቆጠራል፤ በስተቀር፤ አውቆ፡ ፈረንጅ፡ መሆን፡ ነው። የኑሮ፡ መንገዷን፡ አዘጋጅታ፤ የኑሮ፡ ጓደኛዋን፡ ከትመርጥ፡ የወላጆችን፡ ምክር፡ አለመናቅ፤ ባይስማማትም፡ ሰምቶ፡ ማመዛዘን፡ የጥሩ፡ ጠባይ፡ ምልክት፡ ነው። ሌላው፡ ቀርቶ፤ ከእጮኛዋ፡ ጋር፡ እንኳ፡ በብዛት፡ መታየቷ፡ ከመጥፎ፡ ጠባይ፡ ባይቆጠርም፡ ከቅብጠት፡ ይሆናል፡ ከዳሩ፤ በልክም፡ እንድትይዘው፡ ትመከራለች። አስፈላጊ፡ ጉዳይ፡ ካላሰበ፡ በየቦታው፡ መዘዋወሩ፡ ብልግና፡ ነው።

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የቅርብ፡ ጊዜኛ፦ ጋ፡ እንጂ፡ እዛውንትሬ፡ መሄዱ፡ ከጥፋት፡ ይቆጠራል፡፡ ጊዜኛ፦ ባለንጀ ራ፡ የርሷ፡ ጠባይ፡ መለኪ.ያ፡ ይሆናሉ፡፡ በባላገር፡ ድንግል፡ ሆና፡ መገኘት፡ ሙያ ብቻ፡ ሳይሆን፡ ግዴታም፡ ክብርም፡ ነው፡፡ በከተማም፡ ግዴታው፡ እየተቀነሰ፡ ቢሄድም፡ ሙያው፡ ዋጋውን፡ አላጣም፡፡ መሠረታዊ፡ አስተሳሰቡ፡ ገና፡ አልተለወጠም፡፡ ይህም፡ ከሁሉ፡ ልቆ፡ የሚታይ፡ የጥሩ፡ ጠባይ፡ ምልክት፡ ነው፡፡

ጥሩወርቅ፡ ቀቀየሁ

ዮናስ፡አድማሱ

ቍንጅና፡

ለቍንጅና፡ መለኪያ፡ በሰው፡ ሁሉ፡ አንድነት፡ ያለው፡ አይደለም፤ እንደ፡ ሀገሩ፡ እንደባህሉ፡ የተለያየ፡ ነው። በኢትዮጵያም፡ እንደዚሁ፡ ልዩ፡ ልዩ፡ ምልክቶች፡ የቍንጅና፡ መለኪያ፡ ሆነው፡ ይገኛሉ። ኢትዮጵያም፡ በልዩ፡ ልዩ፡ ሕዝብና፡ ባህል፡ የተመላች፡ ከመሆኗ፡ እንደየሥፍራው፡ የቍንጅና፡ ደረጃ፡ የተለያየ፡ ነው።

መጀመርያ፡ ~~ጠጉ~~ ከካሏ፡ አቋቋሟ፡ አወራረዷ፡ ታይቶ፤ አገሬት፡ ይህ፡ አካሄዷ፡ ይህ፡ በዛብኝ፤ ትንሽ፡ እንዲህ፡ ብትሆን፤ እየተባለ፡ በዐይን፡ የሚታየው፡ ሥጋ፡ እንደየሰው፡ አስተያየት፡ ለሙሽራ፡ ፍርድ፡ ይቀርባል። መቸም፡ በሀገራችን፡ በኢትዮጵያ፡ "የቍንጅና፡ ውድድር" የሚለው፡ ነገር፡ ባይተወር፡ ባህል፡ ነውና፤ ስጪ፡ አገሬው፡ ቍንጅናን፡ የሚለካበት፡ ነገር፡ በወግ፤ በዘፈን፡ የምንሰማቸው፡ ቃላት፡ የሚነገሩን፡ ነገር፡ ካልሆነ፡ ማወቂያ፡ የለንም። ከፀጉር፡ እንሥቶ፡ እስከ፡ ጫማ፡ ያለው፡ ርቀትን፡ ያለ፡ ጉድለት፡ አካል፡ ሁሉ፡ ይገመግሙለታል፤ ይዘፍኑበታል፡ በገጠራችን፡ ላይ፡ እዚህ፡ ላይ፡ የምንናወራው፡ ስለሴት፡ ልጅ፡ ቍንጅና፡ ነው።

ሴት፡ ልጅ፡ ወንድን፡ ከምትማርክባቸው፡ የውበት፡ መለዮዎች፤ ሌቷ፡ በጠቆለለው፡ ጡቷ፤ ሽንጥና፡ ዳሌዋ፡ ናቸው። አፍንጫዋ፡ ከዐምድ፡ ጋር፤ ዐይኗ፡ ከዛጎል፡ ወይም፡ ከአጥቢያ፡ ኮከብ፡ ጋር፤ ከንፈሮ፡ ከሚጎመዥ፡ ዱባ፡ ወይም፡ በአፈወርቅ፡ ገብረ፡ ኢየሱስ፡ አነጋገር፡ "ሊፈነዳ፡ ከደረሰ፡ የማለዳ፡ ጽጌረዳ" ጋር፡ ጡቶቿ፡ ከኮረብታ፡ ጋር፤ ሽንጥና፡ ዳሌዋ፡ ከንብ፡ አውራ፤ ወይም፡ "ሳብ፡ ረገብ፡ ያለው፡ ከፈረስ፡ ለዋ" ጋር፤ ተረከዟ፡ ከሎሚ፡ ይወዳደራል፤ በተለይም፡ በአማራው፡ ባህል። ቆዳዋ፡ እንደ፡ ጠይምነቷና፡ እንደ፡ ቀላቷ፡ ከቡርቱካን፡ ጋር፡ ይወዳደራል። ፀጉሯ፡ እንደዐባይ፡ ዳር፡ ቄጠማ፤ ሽፋሽፍቷ፡ ለአጨዳ፡ እንደደረሰ፡ የገብስ፡ ሰብል፡ ጥርሷ፡ "እንደ፡ ሐጫ፡ በረዶ" ይመሰላል። እንዲህ፡ እንዲህ፡ ዐይነቷ፡ ሴት፡ እንደየሥፍራውና፡ እንደየአካባቢው፤ ወይም፡ እንደተመልካቾች፡ የቋንቋ፡ ስልት፡ በልዩ፡ ልዩ፡ መንገድ፡ ትመሰላለች።

ዐይን፡ ከሚያየው፡ አልፎ፡ የደስ፡ ደስ፡ የሚባል፡ ነገር፡ አለ። ከዚህ፡ በላይ፡ የተዘረዘረውን፡ እንደ፡ ቍንጅና፡ መለኪያ፡ አድርገን፡ ብንወስደው፡ እንኳ፤ ይህን፡ ሁሉ፡ አሟልቶ፡ የሰጣት፡ ሴት፡ ቆንጆ፡ የማትባልበት፡ ጊዜ፡ አለ፤ ቍንጅናዋ፡ ወዝ፡ የሌለው፤ ላህይ፡ የሌለው፤ ደም፡ ያነሣት፡ የጎደላት፡ ትባላለች። አካላዊ፡ ቅርጽ፡ ብቻውን፡ የውበት፡ መለኪያ፡ አለመሆኑን፡ ለማሣየት፡ የሚከተለውን፡ ይገጥማሉ፤

አፍንጫ፡ ቢገተር፡ እንደ፡ ስልክ፡ እንጨት፡
በደም፡ ይበልጡሻል፡ እነትሩዬት።

ጥንት፡ አገሬት፡ የቆንጆ፡ ቆንጆ፤ የደም፡ ግባት፤ ወዝ፡ ያላት፤ እየተባለ፡ ይነገራል። ማዘፋዊ፡ ቍንጅናቸው፡ ጎደል፡ በመጠኑ፡ የተሰጣቸው፤ የጎደላቸውን፡ ደም፡ የሞላላቸው፤

የሴት፡ ሁሉ፡ ሸክሙ፡ በእንሥራ፡ ውኃ፡ ነው፤
አንቺን፡ የደም፡ ገምቦ፡ ያሸከመሽ፡ ማነው፤

እየተባለ፡ ይገጠምላቸዋል።

ከዚህ፡ ረቀቅ ያለ፡ የቆንጆና፡ መለኪያ፡ የአነጋገር፡ ለዛ፤ የከንፈር አገላለጽ፡ የፈገግታ፤ የአካሄድ የጨዋታ፤ የአስተያየት፡ የሰላምታ፤ ይህንን፡ የመሳሰለው፡ ለመንፈስ፡ የሚስማው፡ ቆይነት፡ ነው። ስትናገር፡ ዶፎር፡ ደፎር፡ የምትል፤ ስትስቅ፡ የምትገለፍጥ፡ የምታስካካ፤ ስታይ፡ የምታፈጥ፤ አፍራ፡ ዐይኗን፡ ቀለስ፡ የማታደርግ፤ ስትሄድ፡ የማትቆጠብ፤ አዐር፡ አዐር፡ የምትል፤ ይህች፡ ቆንጆናዋ፡ ሁሉ፡ ከንቱ፡ ይሆንባታል፤ የምትቆናጠርበት፡ መልኳ፡ ከንጎሩዴት፡ ያልተሻለ፡ ይሆንባታል። ፈተናውን፡ የምታልፈው፡ የሰውነት፡ መልኳ፤ ቤትነቷን፡ ከሁሉ፡ ይበልጥ፡ የሚያመለክተው፤ ቀጠን፡ ያለ፡ ጠባይ፡ ሲጨመርበት፡ ነው።

ዘመናዊው፣ የምዕራባውያን፡ ሥልጣኔ፡ እንኳ ሊገብይርን፡ እናቶቻችን፤ እነ፡ እሷ ዬ፡ በልጅነቴ፤ እንነካክስ፡ ሰበሩናን፡ ሳያወጣ፤ የቤት፡ ልጅ፡ ውበቷ፡ ከበርጉዷ፤ ከሰንደሉ፡ ሲቀምስ፡ ተወዳጅነት፡ ነበረው፤ ዛሬም፡ ጨርሶ፡ አልጠፋም። ፕደሩ፡ የከንፈር፡ ቀለሙ፤ የጥፍሩ፤ የፀጉር፡ መተኮሱ፤ ዛሬ፡ ሥልጣኔ፡ ቀን፡ አውጥቶለት፤ የተፈጥሮ፡ ውበትን፡ ከማስጠላቱ፡ በፊት፤ ለደረቀው፡ ፀጉር፡ ለጋ፡ ቅቤ፤ ለደረቀው፡ ፊት፤ ከፀጉሩ፡ ላይ፡ የሚወርደው፡ ቅቤ፤ ለከንፈር፡ መድረቅ፡ ማዘዋ፡ ማሩ፤ ለጥፍሩና፡ ለግሩ፡ እንሶስላ፤ ለትኩሳቱ፡ ሽፋገው፡ ቀንዱላው፤ ጉፌሎው፤ ለአንገቱ፡ ንቅሳቱ፤ ይህ፡ ሁሉ፡ የውበት፡ መለኪያ፡ ነበር፤ ዛሬም፡ አልጠፋም።

ይህ፡ ይህ፡ ነበር፡ መለኪያው። በዚያ፡ ላይ፡ እንግዲህ፡ ባል፡ መጣ፡ አይቀርምና፤ ሙያን፡ ስትጨምርበት፡ እሚልቶ፡ የበጣት፡ ትሆናለች። የትዳር፡ የጎጆ፡ ነገር፡ ሲነሣ፡ አስቀድሞ፡ የሚጠየቅ፡ ሙያ፡ እንጂ፡ መልክ፡ አይደለም፤ "መልክ፡ ታጥቦ፡ አይጠጣም" እንዲሉ። ቆንጆ ታ፡ በሙያ፡ ማነስ፡ ምክንያት፡ ቆመው፡ የቀሩ፡ ብዙ፡ ሳይሆኑ፡ አይቀሩም፤ የገለሞቴ፤ ለገበያ፡ የወጡ፡ ብዙ፡ ቆንጆዎች፡ በየከተማው፡ ይታያሉ። በሙያ፡ ተሟልታ፤ በጠባይ፡ አምራ፤ የተገኘች፡ "የቤት፡ እምስትያ፡" "የውበት፡ ድምበር" ትባላለች።

ይሁንና፡ ዘመን፡ እያመጣው፡ ያለ፡ እንዲህ፡ እንዲህ፡ ያሉት፡ የውበት፡ መለኪያዎች፡ "ለሥልጣኔ፡ እንቅፋት" በመባል፡ እየተናቁ፡ እየወደቁ፡ ነው፡ የሚሄዱት፤ ቦታቸውንም፡ ምዕራባዊ፡ ሥልጣኔ፡ ባመጣቸው፡ ፊልሞች፡ ቀስ፡ እያሉ፡ ይለቃሉ፤ ተመልካቾችም፡ "መቼስ፡ ምን፡ ይደረግ፡ ዘመን፡ ያመጣውን፡" እያሉ፡ ወደዚያው፡ የሚያዘማም፡ ይመስላል። ገልመጥ፡ ብሎ፡ ወደኋላ፡ የሚያይ፡ ቢኖርም፤ እነዚያው፡ ጥንቱን፡ ዐይናቸውንና፡ እግራቸውን፡ ከቀድሞው፡ ላይ፡ ያስነሡት፡ ቆነጃጅትና፡ ወይዛዝርት፡ ሳይሆኑ፡ አይቀሩም።

TRANSLATIONS

Addis Ababa

Ethiopia's capital was previously built on Mt. Entotto. However, since it was unsuitable for a city, in 1876(=1883), the Emperor Menelik founded the city that he named Finfinne and that is known at present as Addis Ababa.

Addis Ababa is surrounded by mountains like Entotto. Since the altitude of the city is 8000 feet above sea (level), its highland quality is perceptible. Its environs are full of places which are like fields, are lower in altitude (and) are suitable for farming. Since the city is one in which eucalyptus trees are seen in large number, it looks as though it had been founded in the middle of a forest. Still, the various kinds of trees planted along the streets at present give the city a special appearance. According to the census made by the Addis Ababa Municipality in 1960 (=1968), it shows that there were 637,831 inhabitants.

One of the parts of the city is the one dubbed Yekatit 12 Square. Most of the time it is known as Siddist Kilo. The monument (there) was set up to commemorate the Ethiopians whom the Fascists killed with picks and spades on Yekatit 12. On this monument, a sculpture showing the atrocity which the Fascists committed on this date is to be seen. Near this monument is the large compound of Haile Selassie I University which was formerly the royal palace. To the right of the university is the Haile Selassie I Hospital. Across (the Square) is the Imperial Bodyguard headquarters. A little further along is the lions' enclosure which is visited by many people and in which they relax. Even though the roaring of the lions frightens people, the place in which they are is well-constructed so that it would be easy to look (at the lions).

There is another square a moderate distance from Siddist Kilo. While it is called Arat Kilo, it has been designated Independence Monument Square.

It is also called Miyazya 27 Square. This is because the Italians were driven out of Ethiopia on that date. The Ministry of Education and Fine Arts, the Engineering College, Menelik II School and also some large office buildings are located in this area. In a place opposite and downhill from Independence Monument (Square), the Great Palace is built. This was formerly Emperor Menelik's palace. Now, however, Emperor Haile Selassie holds court in it. Between the monuments and the palace, the Parliament building towers. Behind it is the Cathedral of St. Mary's.

Not only is Addis Ababa the capital of Ethiopia, it has also come to be a place for being host to the leaders of Africa. Opposite the Jubilee Palace, Africa Hall appears, beautiful and splendid. The area between these two buildings has been constructed as a public park and adorned with various trees and flowers. One who has gone down following (the road) which passes by this way will arrive at Mäsqäl Square. Following the road extending to the left, the Haile Selassie I International Airport is located about six km further out. It is the only airport in the city.

It is known through the license plate numbers issued by the Municipality that the number of vehicles in Addis Ababa is constantly increasing in this period. It was discovered in 1960 (=1968) that there were 30,001 government cars and private vehicles.

A little to the north of the Piazza, known now as De Caulle Square, appears the church of St. George. Near this church is the statue of the Emperor Menelik which is enclosed by a fence. Going down Churchill Avenue from the Piazza, the railroad station appears at the end of this street. On the basis of a recent street survey made by the Municipality, Churchill Avenue has been (re)constructed in a new fashion so that the railroad station and the Municipality building will be (directly) opposite each other.

In the area between these two buildings, a wide area has been delimited so that the (Emperor) Theodore's monument may be set up in it. The foundations have been laid. Lower down, Adowa Square is surrounded by the new bank building, Haile Selassie I Theatre, the Defense Ministry and also some tall modern buildings. Leaving the road going to the railroad station on the left and following the road leading out of Adowa Square, one arrives at Mexico Square. Near this square the Vocational School and several large offices are located.

To the right of City Hall is located the statue of Abuna Petros. One who travels straight past that (statue) and over the Habtă-giyorgis bridge will arrive at a very large area, the Mercato. This area is (also) called Addiś Kătăma. It is a place where people stay around on market days. Here two large market halls are located. In this area, buses of different routes have located their point of departure. One of the surprising things is that one spends the time shoving with the many people, as with the many livestock and vehicles.

Even though the modern buildings recently appearing here and there in Addiś Ababa give a special appearance to various places, the narrow streets, the unclean houses and shacks are found to be numerous. Be that as it may, the city is growing.

The City of Gondar

Gondar is the chief city of Bägämdər Province. This city's reason for fame is the fact that it is ancient rather than modern. In its time it was one in which many kings set up their thrones, courts were held, and public assemblies were conducted. Starting with (kings) like Aṣe Fasil to Theodore, it was a town of kings, a center of trade. At the present time, even though it appears stripped of its ancient glory, on account of the houses which (Western) culture has created and its asphalted streets, it is a city which seems renewed, linking its ancient glory with the culture of this age.

Gondar is very different from Addis Ababa in its size and in its modernity. Nevertheless, just like Addis Ababa, much government work is done in it. It provides hospitality to many travelers and strangers. Since all the government offices have been built grouped together, a person with a problem can settle many matters without wandering from one office to another. The dwellings are often in rows built joined together. In order to preserve the cleanliness of the city, all houses are repaired every year by order of the municipality.

What has caused the city to be familiar to the world is the historical castle of (Emperor) Fasil. The number of foreigners and natives who come to see this building is large. The strength of this building which has lasted about three hundred years is a reason for admiration. Even though it is called Aṣe Fasil's castle, there are many buildings inside it. Each building was constructed in the reign of different kings. Since the building which was advanced in age approached the point of falling apart, it would be repaired from time to time before it collapsed completely.

Gondar is a town which is famous for its churches. There is a church in every neighborhood. Among the existing churches which have a history, the construction of Däbrä-bərhan, (Holy) Trinity and Qusquam is ancient. The manuscripts and pictures in them are those having historical value. The faithful go to Ba'ata and Loza Maryam in search of holy water in order to recover from illness or some kind of infection or to be cleansed of sin.

Among all these churches there is a mosque. This mosque which was built a little outside the city is the place of prayer for many Muslims. In the city, with regard to religion, the Christians, rather than the Muslims, are in the preponderance. The Christians' belief is Orthodox (Christianity). Attending church, celebrating (religious) holidays, alms-giving, feeding and giving to drink the hungry and the thirsty are a few of the activities of the Christian folk.

Before the education of the (present) age advanced (like) today, Gondar, being originally widely (known) through clerical education, was a district or city of scholars to which they would travel from many places in search of education. Since clerical training has struck root, modern schooling has not expanded properly. However, since ~~she~~ the city is somewhat weakened on account of her clerical achievement, the fact that this achievement of hers is a special characteristic in the process of gradually disappearing. Today, there is one high school and numerous primary schools in Gondar. A Public Health college is located there. Even though the number of schools is more than one, when (this number) is compared with the number of people and (their) needs, it is quite small. Even though the people display the necessary cooperation, since there are not enough teachers, the number of students entering school and those passing on to college is quite small.

In the Public Health college there is a hospital. Not only does this hospital provide its services to the people of the city, it is a training installation for the students in the college. The place where nurses, health officers, dressers and sanitarians are trained is here in this hospital. The number of clinics is small. Therefore the day's injured and ill suffer much difficulty in order to get medical attention by waiting their turn. Since many find it hard to get medical treatment by paying money, medicine is distributed free by the government.

Even though the number of people is not known exactly, it probably amounts to approximately 50,000. Natives of many districts live in this town on account of government jobs or commerce. The Ethiopian languages spoken in this city are mostly Amharic and Tigrinya.

The city is somewhat underdeveloped with respect to the economy. It seems that public improvement is retrogressing, not advancing. The industries seen in other large towns are not even known by name in Gondar. On account of this, many people are unemployed. The educated are secretaries and teachers and there are a moderate number of soldiers or police also. Illiterate and uneducated persons make a living by engaging in various kinds of trade. Even though commerce appears preponderant, aside from the successful traders, the profit of the ordinary trader does not exceed his daily consumption. Those whose luck or wealth does not allow them to engage in commerce make a living as coolies and day laborers. Since unemployment is widespread among the women, those who are not fortunate enough to be married open small or large-scale liquor businesses and make a living as prostitutes. Their number is constantly increasing. This in turn also increases the number of bachelors. Control of the city has weakened since the Italians occupied it and were driven out and the government has forgotten it more and more.

Harar City

The city of Harar is an ancient city which is located in Harar Province in the eastern part of Ethiopia. Its antiquity is apparent because of the way in which the city is constructed and because there are not many new buildings. Specifically, the old city which is called the ǧägol adds special proof of its antiquity on account of the fact that it has reached the point of falling into ruin.

The highway which goes from Dire Dawa to Harar cuts right through the middle of Harar and proceeds on to Jijjiga. The Ras Hotel building is located on the right just as one comes a little way into the town of Harar and the building located opposite it is the palace. As soon as one has proceeded a little further by following this (highway) which is decorated by trees along the sides, the statue of Ras Makonnen[3] is found. In this area the administrative offices and the headquarters of the Harar military academy are located. A little to the east on leaving the square is the village of Bottega which was built during the Italian occupation.

When one travels along this route, it takes one to Färäs Mägala. Since this place which is known as Färäs Mägala is one in which commercial vehicles take on and let off cargoes and passengers, much of the time people are seen shoving each other and dashing about in it. ~~Since~~ Inasmuch as it is a place of commerce, there are a large number of bars and hotels around it in which the hungry and thirsty may drink and eat and the weary may rest and those who have been overtaken by evening may spend the night. The Ras Makonnen Hall in which the people of the town assemble for various reasons is located here.

On account of its antiquity, many walls and ruined buildings are located in it. Inasmuch as it is surrounded with walls, it has seven gates.

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In former times, these gates had doors and guards. All the streets leaving from these gates came together in the Färäs Mägala. These were the Track gate, the Shoa Gate, the Buda Gate, the Ox Gate, the Ycrer Gate, the Fälana Gate and the Pepper Gate.[4] Near every gate, except the Pepper Gate, small markets are found. The biggest market of all is the one near Shoa Gate. In the big markets, as in the other towns, very many (types of) merchandise are sold. The streets here in the old town (specific name: Ǧägol) are narrow and have lots of pebbles in them. The big Ras Makonnen Hospital and the large Muslim mosque are located here in the Ǧägol. If one leaves the Ox Gate and bears to the right, there one finds the man who feeds the hyenas who has won the admiration of the natives of the area as well as (that of the) foreign visitors. Every day this (hyena) feeder collects bones all day and every evening he allows many spectators to watch him feeding the hyenas. His livelihood is based on this.

Since Harar is an area of various kinds of fruit, an (article of) merchandise seen in quantity in every market is fruit of various kinds. A little outside the town, the fertile spots in the surrounding area are full of fruit trees.

When one takes the main street and goes out a little way from the old town, one returns to the new town. This place has taken on a handsome appearance on account of its cleanliness and its modernity. The houses are built of stone and are constructed in a modern style. The city, to a person looking at it from Harawi Mountain or Hakim Mountain, looks like a village which was built on a small hill. The fact that the old town and the new (one) are side by side gives it an appearance different from the other Ethiopian towns.

One of the teacher training institutes which are located in Ethiopia is in Harar. Besides this, there is a high school and four primary schools. All these schools are located in the new town.

Even though the number of people is not known exactly, it is quite large. The principal languages spoken in the town are: Adare, Qottu,[5] Arabic and Amharic. As in other towns, since the (level of) the economy is low, the number of unemployed and of prostitutes is large. Most of the people, whether successful (in making a living) or not are engaged in commerce. Since their income is low, it is not a kind which goes beyond (providing them) with (their) daily bread. Even though the efforts this little out-of-date city is making to improve, just like many big cities (do), do not soothe one's emotions, (yet) it captures the visitor's eye because its ancient glory has not been completely stripped away.

Mercato

There is a large market place which is for the buying and selling of domestic as well as foreign goods. Its name is the Mercato.[6] In this place buyers, sellers, middlemen, swindlers and honest men are all mixed together.

The Mercato of Addis Ababa is located in the west(ern part) of Addis Ababa. There are large buildings there built in the modern style. These buildings are (built) side-by-side. A broad street which separates the two buildings goes across the middle. Autobuses which transport the public from the market to all over and from various places to the market let off and take on passengers on this street. Besides the fact that the usual merchandise is sold in these buildings, some bars are located therein. In that large building, small shops encased in glass are built close to one another. Not only are the kinds of goods in each shop numerous, the manner in which they are laid out is unsystematic. Therefore the market goer obtains the article he wants after much confusion. In the area around these larger buildings, there are crudely built or simply open air merchandise stalls of merchants who were not given locations systematically. Those things sold here range from *dabbo qolṭo* on which dust has blown and *aňgära* to native products for which visitors eagerly seek. In this area, there are very many of those who put a couple of items in a sort of box which they suspend on a kind of rope from their shoulders down over their chests and go around here and there in order to earn their daily bread by crying out, 'Anyone want a toothbrush, nail clippers; anyone out of perfume?' The number of those who spend the day by pilfering and stealing and when convenient, by picking pockets, is very large.

At the entrance of the new marketing building, there are persons in groups of ten and fifteen who spend the day making coffee, chewing ~~*kat*~~ *čat*, one singing a song, the others singing the refrain, one beating a drum, the others clapping and praying by bowing down and rising up. From there they come forward for spitting for a blessing[7] and then disperse. The elder inflates his cheeks which are packed full of č̣at and gives his blessing by sending out his spit with the cud of č̣at which he held (in his mouth).

One who is tired from being in the market all day and who has kept a little money tied (in a handkerchief), after dropping in late in the evening at a ṭäǧ bet in the neighborhood, a couple of such, somewhat high, board the bus for 15 cents and go home. Those who are drunk spend the evening lamenting, singing, cursing, shoving and then go to a place to spend the night. A poor person who has no money, after spending the day somehow, begging here and there (hoping) that he might find someone to toss him something for his supper, but if he does not, nibbling on the little bit (of food) he had, and not having a regular home, taking shelter on a porch,[8] curling up he spends the night (there).

The market is divided up into many (sections). It is divided thusly: a clothing section, a pottery section, a grain section, a spice section, a butter section, household furnishings and jewelry section.

Generally considered, the Mercato is not just a place in which goods are exchanged but a place in which many social needs are satisfied. However many quarrelling sellers and buyers there may be, there are just as many peace-making elders there. There is nothing strange in seeing young men and women ogling each other for long periods or just briefly. Moreover, it is quite usual to see people meeting and discussing openly or secretly domestic affairs, government matters of the state of society in general. The Mercato is a source of information and a place for disseminating news as much as it can. Looked at quickly, this is what the Mercato of Addis Ababa seems to be.

Country Market

Both in the countryside and in the town, a place in which merchandise that is needed is bought and sold is called a market.

The period during which important markets are held anywhere in the countryside is not more than two days per week. Of these days, the first is the most considerable, one in which very many people from many places come together. The main reason for this is that most of the time, the people who transact business in the country market live in villages far apart and since they could not go on leaving off their daily work from time to time or be going back and forth on foot, it is more convenient to sell and barter sufficient goods and come back (home) with provisions for the household all at one time. A market like this may be very popular and lively. In view of the fact that the Ethiopian people mostly make their living from farming, (the place) where they get the kinds of food which they cannot grow on their land and generally those things which agriculture does not provide, things made in factories, goods such as salt, coffee, sugar, spices, oil, kerosene, fabrics, shoes, china, glasses, plates, soap, is only in this market, so going out to market once a week is an obligation for them.

The country market is different from the one held in the town. As the market goer has to travel a long way on foot, and his intention is to buy things he needs with the money he obtained by selling his grain, and to return, all this will take him from morning to evening. Among his family, except the children, herdsmen and the very feeble old men and women, there is no one who does not go to market. The reason that this is so is that going that much distance while straightening up the load every time it slips down, unloading it after arriving at the market and reloading it will not proceed very well with only one person's efforts. Since the women are the ones who know the household items which are needed, they do not stay away from the market.

The women, having noted what is lacking from among the household necessaries and keeping what is needed in their heads, not on paper, get up in the morning, bring the calves and the cows together, and after they finish scooping up the dung, they boil coffee. After they breakfast, they begin gathering up their fabrics for the market foray as soon as they have finished drinking their coffee.

Until the coffee boils, the men also measure out in gunnas the grain they will sell at the market. They fill the grain that has to be ground in bags, load the donkeys and then until they leave, give them a kind of grass and let them graze. Later the women, dressed in their best clothes, call their neighbors and head for the market. Chickens in their hands or eggs put together with grain in small bags will not be absent. Before they arrive at the market, dealers in poultry who are waiting for the marketgoers whom they find along the road take (these) chickens and eggs off their hands.

As soon as they arrive at the market, (they take) the things to be sold by weight to the weighing platform and after unloading the things to be sold retail, they spread them out on a hide or a piece of cloth and begin selling and buying. Husband and wife spend the day together receiving customers. After tying the donkeys to a peg with the pack straps, they spread out a sort of straw and let them browse freely. They spend the day measuring grain and other things, haggling, agreeing on a price, telling each other, 'it's a deal', (or) 'it's no deal.' The wife measures out (the grain), the husband taking the money and (customer and seller) say to each other, 'add some more', (or) 'we will not add more.'

Since in the market each person establishes himself in his respective location, not much difficulty is caused the market goers. The pepper, spice, butter, livestock, grain, stalks of sugar cane, wood and pottery sections, all these have their well-known locations. Therefore, (however) large the number of people may be, buyer and seller may get together without confusion.

Since countryside traders come from all over, even if the city traders and retail sellers occupy the place first, the market does not really get underway before mid-morning. The women and men go their separate ways, (the women) to where their wants are, (the men) to pick out the things they desire. On finishing their marketing, they meet by going back to the place where they tied their donkeys. Since the country market goers cannot repeatedly return to market every day, their principal aim is to take care of all the matters for which they went (to market) on that same day and return (home).

After going to the *šämma* section for clothes and choosing garments from those hanging up or spread out on the ground each according to its kind, taking out *näṭäla* shawls, a *gabi*, a poncho (or) what(ever) appeals to him, turning it this way and that and looking at it, he buys the one which suits him. He goes into the livestock section, looks at the oxen, the cow which stopped producing calves, the young bullock, the calf or the gelded steer, avoiding the fierce one which is bad-tempered, poking the good ones with the staff he carries, identifying by appearance the ones which are good for plowing or butchering, the fat and those whose fat is not desirable, bargaining and haggling about the price, as is the, rule and then buying what looks (good) to him. Going into the sheep section, he squeezes their tails, pokes them in the breast and makes a deal, as is the rule. If it is convenient for him to judge the pack animal (he does so), otherwise he notes its weakness or its strength through the evidence (provided by) its teeth and so he avoids the really saddle-sore, picks out the really plump one and buys it.

Traveling through each merchandise section in this way, choosing carefully, handling, haggling about the highness of the price, the smallness of the merchandise, he purchases what is necessary.

But after all, the marketer must become tired and weary when he goes hither and thither, so the hucksters who know this spend the day in a separate place which they call a "*gult*" (small market) selling *ǝnǧära* and *dabbo*-bread on wickerwork tables, parched grain in *gunna*-baskets, beer in crocks and arrack in bottles or canteens to the hungry and thirsty who come (there). Since their merchandise has a fixed price, it is not suitable for dickering. Therefore the income which they get from these separate items is advantageous.

So after the market goers finish the day's business and before they go home, they probably remember the children whom they left behind at home. Therefore they journey (homeward) after buying candy or sugar cane to please those who saw them off weeping. At that time, they (also) buy kerosene and Nafta for the lamps.

Since most of the time there is no mill in the countryside, having much of their grain ground at the market at the same occasion, they return home. After all this has taken place, the ones who own a donkey loads the merchandise on it, the ones who do not, carrying (the merchandise) on their backs and, indulging in talks, discussing the state of the markets, they travel quickly so they will arrive home before it gets dark. Singing and joking with each other so they will not feel tired, sometimes resting, they walk on for a while and just before arriving at the house or the village, those who have been at home all day welcome them joyfully. The merchandise is unloaded and the children are given the sugar cane that was bought for them. After that, they sit, breathing a sigh of relief and drinking good coffee until supper is ready. The next market is a week away.

Christening

Forty days after a boy is born and eighty days after a girl, they are christened. For the boy there is a godfather and for the girl a godmother.

If the child which is born is a boy,the father is asked to give his child for christening to the requester. In contrast to this, if the child is a girl, it is the mother who has to be asked. Persons eager for relationship and friendship ask, as soon as they find out the mother has conceived, 'If your child is a boy (give it) to me, if it is a girl (give it) to my wife.' Their purpose is to have the parents promise before anybody else asks first.

For example, in Gojjam, the one who gives (the child in christening) asks (for the child). In Shoa, the parents ask (someone) to give (the child) in christening for them. If the child is the child of the vow,[9] all these requests are not made but the child is given over to the _tabot_. Parents who are strong in their faith make a covenant so that the child, when he grows up will serve the _tabot_ that was chosen. Even though the basic meaning of christening is linked with custom, the source of this custom is the need for relationship. Both the (parents) who ask for and the (others) who seek to be godparents are looking for a means of protection in a relative who is strong in wealth and honor. Even though the one christened is a baby who has not attained the age of reason, the entire affair is carried out among persons who have attained the age of reason.

A day before the christening, the mother tells all the neighbors that she has a christening on the morrow and asks them to escort her. On the christening day--6 a.m. on a non-fast day and 12 a.m. on a fast day--the givers in christening and those who are having the christening done travel to the church together. The mother comes with spun thread and the givers in the christening with new clothes and towels or a kind of muslin.

As soon as they arrive at the church, if a place is available they stand at the christening place, otherwise (they stand) under the eaves. The priest carries out the necessary ceremony, carrying the cross and conducting the prayer with the deacons giving the response. The deacon receives the thread from the mother and suspends it on the cross. Placing this near the water which he has brought in a clay bowl, he says "rise!" and begins the prayer. Those who give the response follow (him) in the same fashion. After the prayer, the priest blesses the water with the cross and adds chrism (holy oil) to it.

While the child is naked, the deacon takes him from his mother and when he comes forward holding him in his hands under each armpit, the priest immerses him in the water which he has prepared. Even though it is said that the child ought to be happy on becoming a Christian, it cries bitterly on feeling the coldness of the water. When he has finished being immersed, the thread, which his mother brought for him and which had been prayed over while hanging on the cross, is tied around his neck. This means he has become a Christian.

In any case, the procedure of giving the Christian name is simple. If the baby is a boy, the saint's day is taken into consideration and from the beginning, most often the word son-of or servant-of is added to Christ's or a martyr's or a saint's name and the name such as 'servant-of Christ' (or) 'son-of Gabriel' is given him. In contrast to this, the girl is given the name 'daughter-of (St.) George' or 'handmaiden-of Christ.'

As soon as the name-giving is over, the godfather or godmother takes his spiritual child from the deacon and holds it in his/her arms. Afterwards the mother takes her child and with the escorts, goes inside (the church). After attending Mass, they administer communion to the child. From the time they start Mass until they leave, the child does not take the breast, even though hunger may be gnawing at him. Could that be to show through fasting that he is devoted to the Lord since he has become a Christian?

Now, since the christening ceremony is over, the mother puts the child on her back and returns to her house together with her escort. She gathers the neighbors and relatives together and gives them to eat and drink of the feast she has prepared. After the priests and deacons taste of the banquet brought to the church for them, they go their separate ways. If mentioning at all should be made of their leaving anything for the church, a week before the christening a full qunna of fine wheat, raisins and candles would be sent.

Naming

When the fathers tell parables, they say 'angels give names.' When they say this, it is to suggest that before the child is born, his profession and his name are decided by angels. It is said that if the name which is desired is given him once he is born, there is nothing which will be added or taken away from him.

Whether or not (such) tales are told, a child's name--his permanent name--has already been considered for some time, not as soon as he is born. This name which is given consideration may be a hero's name like Abəṭṭe (I having disturbed), Gošəmme (I having elbowed), Kənde (my elbow), Bayu (the Litter), Ambärbər (ransacker) and the like. Names expressing handsomeness are of the kind like Wəbätu (the beauty), Amarä (he is handsome), Dännäqä (he is admirable).

The names given girls mostly express beauty. Just for example: Almaz (diamond), Wəbitu (the beauty), Ṣəgeräda (rose) and the like. Parents who have lost a boy or girl through childbirth illness may, by changing the sex, call the boy by the girl's name and the girl by the boy's name. The reason they do this may be because of their belief that changing the sex by name will keep the children from dying.

When a baby boy is born, he is christened on the fortieth day, the girl on the eightieth. The givers in christening look for a woman to be the godmother of the girl. If anyone asks to give the child in christening, to be the godmother, her circumstances are taken into consideration and the child is given to her. On the part of the boy, a godfather is likewise sought. The parents go to a nearby church, explain to the vicar that they have a newly born child, decide the Christian name by which the child will be baptized and the date (on which the name will be given) and return.

On the day of the christening, the parents, and if they are still alive, the baby's grandparents, go to the church with (their) relatives, attend the ceremony of the Mass and give the child in christening. A deacon takes the child in his arms and brings it to the baptismal font. Then, crossing himself and saying 'Halleluiah to the Father, halleluiah to the Son, halleluiah to the Holy Ghost,' he baptizes the baby. The name of the tabot which is celebrated on the day the baby is baptized may be used as the child's Christian name. For example, if the festival is (Saint) Michael's (Day), he will be called by (Saint) Michael's name, if a boy, Wäldä-Mikael, Gäbrä-Mikael, Haylä-Mikael, etc. If a girl, she may be called Amätä-Mikael, Wälättä-Mikael[10] etc. As a mark of the christening, the priest will tie a white thread around the child's neck. This is called the matäb.

After the parents return home and hold a fantasia in the presence of the assembled relatives on account of the christening, the father stands up and publicly proclaims the name by which he wants his son to be called. This is called the 'world name.' When the priest says, 'May the name be blessed and holy!' the people respond, saying, 'Let it be so. May it be suitable. We like it.' The priest gives his blessing, says a prayer, has everyone say 'Our father who art in Heaven' and after he has finished, everyone gulps down what remains in his respective cup and they take leave of each other.

The child's Christian and public names differ in function. His public name will always be his appelation, his Christian name will serve for him to be called by when he takes communion and will be used in the obsequies when he dies. Sometimes his Christian name may serve as his public name.

If he should be the son of a wealthy man, an additional 'horse name' may be given him. Just for example, it may be Taṭäq.[11]

There are names known as pet names. The pet name is one which they use to display affection by taking the world name of someone and shortening it or making some alteration in it. If his usual name is 'Bayu,' 'Bayuš' is the pet name (for a boy). 'Bayuš' is (actually) a woman's name. Abbäbä becomes Abbe; Gərma, Gərmoš; Bərhanu, Bəriš. Particularly with reference to women, -yye is added and becomes a special pet name. That is to say, Abäba (becomes) Abäbəyye or Abəyye.

Generally when a name is given it has a meaning. It has the meaning of desire, hope, love and the like. It is the rule in Ethiopia that for all these names which are given that they have a meaning which is connected to the thing the parents want their child to become and with the character they want their child to have.

Wedding

In Ethiopia, specifically in keeping with the customs of the Amharas, weddings are performed by communion, ~~täklil,~~ religious wedding, civil or hire. Most often civil marriages are performed. Throughout the countryside, the communion marriage is greatly respected, since it couples husband and wife together until the end.

In keeping with this custom, when a fine young fellow is fifteen years old, he is considered to be mature and a life's companion is sought for him. When the pretty girl is all of twelve or thirteen, she is scrutinized if she is not yet betrothed. As is the custom, the parents of the girl, even though their daughter is unmarried, will not seek a husband for her but will only feel disappointed. Always they are the ones who are asked but never those who ask. Until a husband is found, their duty is only to help her preserve her chastity and to become more adept in her housewifely skills.

Even though it seems a custom which the present day has abolished, three things must be considered when a wife is sought for a man. The betrothed must be equal in wealth. Secondly, their lineage must be pure. Thirdly, they must be of the same faith.

The girl's family and the boy's family may or may not be acquainted with each other (beforehand). Even though they do or do not know each other, it is necessary to have a mediator who has companionship with both (sides) in order to bind them together in marriage. In order to obtain for their son the girl on whom their eye has lighted, the boy's family choose some of the country elders and send them as intermediaries to ask the girl's family to give their daughter in marriage to their son. The elders go to the girl's family with dollars and a salt bar. As is the rule, when they arrive there, instead of going directly into the girl's house, they stand aside until someone comes to welcome them and tell them to enter. ~~While they are with the one who welcomed them, they discuss the kind of wedding, the amount of the dowry and all such-like matters.~~

After that, they go into the girl's house, rest a while, but do not begin straightway (to discuss) the matter about which they have come. Food and drink are served. Sitting there they indulge in conversation. Even though the girl's family know about the matter, having heard various rumors, they talk about livestock, the crops, the market, and people just as though nothing (about marriage) had been heard. When the conversation appears ended, the girl's family says to them, "Well, fathers, what may we do for you?" The elders place the money they have brought on the *mäsob*. This money is called the 'means for removing the meal.' After that, they say, "We came thinking that you would give us your child for our child." They discuss the matter thoroughly and though they have accepted the proposal in their hearts, the girl's family, pretending that they don't need it, make an appointment, saying they must think about it and take counsel on it. Even though the date is set, the boy's family have to (try) to speed up the matter.

After the girl's family accepts the request, and agrees to it, the preparations for the banquet will be made by both parties a month or two before the wedding. About two weeks before the wedding, the young girls of the village sing in each of the houses. While all this is going on, the boy and the girl do not see each other. Sometimes they are not acquainted with each other at all.

On the wedding day, the elders, followed by the groom's best men, go to the girl's house, dancing and boasting of (their) fighting prowess. When they arrive there, they wait outside until someone tells them to come in.

They chatter animatedly. After they enter, the elders in front and the best men (following) after, they sit in the front and (the best men in) in back of them. Even then, they put questions as if the matter about which they came were (something) new. When they have finished eating and drinking, the elders stand up and lay out the dowry which they brought. Since this is customary, (the girl's side), will undoubtedly say that it is too little while (the boy's side) will say that it is too much. After they are generally agreed, the girl's family summons the best men and hands over the bride with the things that she has. Since it is customary to weep when one gets married, the bride cries copiously, saying she will not go. Tears choke the parents as though she parted from them by death. If the place to which the bride is going is far off, she travels by mule, otherwise one of the best men carries her on his back.

On the boy's side, there is much feasting and dancing. One or two of the best men have remained behind and welcome guests, get things ready and put the honeymoon hut in order. When it is somewhat dark, the bridegroom starts out with his best men to receive his bride. From the time the bridegroom leaves the house she must be veiled in muslin. On entering into the bower, there is terrific jubilation and dancing. One eats, drinks and dances. One engages in talk and conversation. When everyone has drunk, eaten, enjoyed himself and gotten a bit tired, the bridegroom and the bride, escorted by the best men, go to the honeymoon hut. The guests are seen off. Every close friend of the family spends the evening dancing and singing.

In the honeymoon hut there is a struggle, although it is for the sake of play. The girl (says) she will not be violated, the boy says that he is the son of so-and-so.[11a] After much struggling, the boy wins. He takes her virtue. She becomes his first-time wife. If she is found to be a virgin, the jubilation, the dancing, the shooting (of guns) are deafening, but if not, the surprise and the shame are just as great (in extent). If it (i.e. marks of virginity) is found, the boy's family goes in the morning to the girl's house and says, 'Good news! He broke a fine bracelet to your advantage.' For a sign, they take a baked *dabbo* and a blood-stained cloth. The girl's family is pleased and proud. However, if she is not a virgin, she is whipped and sent home. This means there will be gossip for a year.

If things have gone well, on the third day the bride's family send someone to inquire after their daughter. Clothing and money for the good news are sent to them. After that, they are invited everywhere and some time later they finally come out of the (honeymoon) hut and organize their lives until they too engender offspring and marry them off.

Burial Ceremony

There are very many things which can make great differences in the burial ceremony of a deceased person. When a headman or a rich person dies, the Christian burial customs are performed for them without anything being left out. If it is a poor person, however, even though he is a Christian, he is interred in a cursory fashion. The one who has a lot of relatives is buried in a more thorough fashion through the efforts of his survivors. If during his lifetime the deceased person was a good man, a participant in the afflictions and the joys of others, even though poor in relatives and property, because of his good deeds, he will be buried, his wake being performed with many details and his grave will be dug very deep.

Another thing which may make something of a difference in the burial ceremony is the time in which the soul and body of the deceased became separated. For someone who lasted through the night but was a corpse in the morning, there is plenty of time, so relatives from far and near gather together and he is buried in a thorough fashion. But if he died during the time between noon and four o'clock, he is said to have died inopportunely. This is because relatives from far away cannot arrive on time (for the funeral). A priest may not be in church. What is worse, there may be no sexton in the village. It is not liked that the corpse should be buried in the morning because keeping the corpse all night will increase the sorrow of the relatives. There is also concern that the corpse may putrefy and fall apart, therefore the burial ceremony may be done summarily and incompletely (on the same day).

A corpse that stays around overnight may harm the survivors, but the ceremony itself would be completed somehow. If someone dies in the period from four o'clock until suppertime, there is no immediate outcry. It would be a disgrace. The grieving person has to spend the evening containing his grief somehow until the neighbors have finished eating supper. Even though the rules require this, after all, when a relative they love has been in his death throes for a while, a friend who sees eyes and mouth close and the soul part from the body will probably cry out being crazed and drunk with grief.

As soon as it is ascertained that this person is dead, the men in the house get the women away from the corpse, put up a curtain, dress up the body properly and lay it out. The cloth, the mat, the thread, the rope and all the things used for enshrouding (the body), after they have been collected from various places and stockpiled, the corpse is enshrouded and wrapped up for burial. When the neighbors are thought to have finished eating supper, the death is openly announced and lamenting and confusion are produced.

After the body is 'restored,' it is put in a place where the mourners can see it. What is meant by 'restored' is when the corpse is seen tied upright with a sort of a belt made of cotton to a support or a piece of wood fixed to its back, dressed in its best clothes, and if a woman,(placed), according to the procedures for a lady, if a priest, according to a priest's, and if a person of rank, according to that of a person's of rank just like it was when alive. After that, the deceased's goodness, his having provided food and drink--and if poor, the fact that he died still in a low state--in general his virtues are enumerated by a professional mourner. The relatives (filling) the house, spend the evening bathed in tears while beating of the breast and enumeration of virtues is done by a professional mourner.

So that relatives from distant (areas) may arrive for the funeral, messengers are sent on horseback and on foot. People to tell the death tidings are also sent everywhere relations of the deceased person are said to be.

At midnight, the deceased's father confessor comes with his censer. Except for a few men, he clears the house completely of men and he fumigates the corpse with incense after the clothes have been taken off. Afterwards when everything is (put back) just like it was, the mourners return and start up the wake again.

When morning comes and all the relatives have come, the corpse is taken out of the house about 8:30. When it is approximately 500 meters from the church where it is to be buried, the corpse is placed on the ground and the burial chant (ceremony) is begun. Now is the start of the 'processional obsequies.' In this fashion, the burial chant is intoned five times while the (corpse) is rested on the ground at intervals of a hundred meters, and on the sixth time it is taken around the church three times, then rested in the doorway. The complications of the processional obsequies end at this point. However, if the deceased is to be declared properly ~~[illegible]~~ righteous, the processional obsequies will not be enough. They have to recite the Psalms, the Book of Funeral Ceremony and the Gospels.

Recitation of the Psalms is in any case a powerful and important prayer for holiness. The priests recite the Psalms dividing it up chapter by chapter. At the end of each chapter, they call out the deceased's baptismal name and beseech God saying, 'Place his soul on Your right hand with the souls of Abraham, Isaac, and Jacob.' At the time of this prayer, the deceased's secular name is not mentioned since God knows him only by his baptismal name. If there are many priests (so engaged) in this fashion, they go through the Psalms many times. It has never been decided how many times the Psalms must be repeated. Anyway, the fortunate one for whom there are many priests, the Psalms are recited for him that many times. It will be said that the Psalms are recited wonderfully for him.

While all this is going on, the gravediggers are not idle. Before the body is taken out of the house, they have come with their spades and picks and prepare a pit three cubits deep and four cubits long. They adjust the size of the pit by measuring the coffin beforehand.

Until the prayer ceremony is over, the mourners resembling a wall stand around the bed on which the corpse was carried. The professional mourner stands in (their) midst and utters cries of woe. All the mourners join (her cries) in unison.

After all these ceremonies are over, the corpse is lifted from the place in which it had been and is taken to the grave. People cry. There is much beating of breasts. Close relatives tear out their hair. (Some) become crazed and fall down and get up.

The father confessor comes swinging his censer back and forth and gabbling his prayers. He blesses the grave and smokes it with incense. At this time the mourners' cries of əšš and all the (other) outcries and tumult cease, so all is complete silence. The priest utters a prayer.

Right after the priests stop speaking when the body is lowered into the pit and the dirt and stones heaped up on either side are returned (to the pit), there is a rumbling noise like the sky in June. After the grave is filled with earth, a (head) stone is placed upon it.

Now it doesn't seem that anything has been left out. The deceased has gone into his eternal home, never to come out again. The despairing survivors, realizing that the deceased will never come back, stand in the church compound after venting their grief. Male and female mourners stand separately apart from each other. An elder may speak mentioning various incidents of the deceased's lifetime. He may bless the sexton. After that, the father confessor concludes the ceremony with a prayer. The mourners may sit on the ground once, pat the earth with their fingers and wipe their cheeks and forehead with (the earth). The significance of this is that the earth weighing down upon the deceased should touch (the mourners) too. After that, one who wishes to leave immediately tells the (other) mourners, 'May God console you' and takes his leave. All the others, escorting the mourners, return home, the women in front and the men in the rear.

Food and Drink

In Ethiopia, the main thing by which a girl's womanly quality is measured is her housewifely ability. Keeping house, receiving guests, respecting the husband, but most of all, making bread, cutting up chicken, brewing beer--these are the biggest things of which a girl is proudest and in which she competes with the other (girls). At every banquet, expressions like "so-and-so's beer is lightning," "it looks like a chicken's eye," "so-and-so's sauce does not upset the stomach," "she is keen," "the quintessence of women" is a measure of this (excellence). When women have no work to do, discussing the kinds of bärbärre~~s~~, spices, beer and hydromel is a typical activity of theirs.

In the countryside, the woman arises at dawn, goes to fetch water, sweeps the house clean, and according to what her station in life allows her, puts coffee on the fire, prepares parched grain or wheaten bread, and when convenient for her, boils up a bit of šuro-stew and breakfasts with her neighbors, provides coffee from the first boiling to the third[12] and then takes up her work for the day. After the farmer goes to his work, she prepares sauce and bread, packs it in a basket, puts beer in a crock or a canteen and takes it to the field for him. After returning from there, she prepares supper. Since the extent of the income is low, the food--except on holidays --does not go beyond the usual bread and sauce. When holidays arrive, such things as lambs are butchered and sometimes a fantasia is held. Besides (this), beans steeped in hot water, pease and wheat porridge, parched barley and chickpeas are the farmer's food.

When we go into town, we see things which differ from this. Parched grain and porridge are occasionally eaten unless there is want. Nonetheless bread and sauce do not cede their places (in the people's diet). Even though the types and amount of food are limited by the standard of living, breakfast, lunch, and supper are served at their proper times. The well-to-do, the cultured, do not eat again the next day what they ate the day before.

For breakfast, much of the time typical foods are gəfəlfəl-stew with ənǧära-bread, if there is dabbo-bread, then with dabbo, fresh fried meat with eggs, coarse porridge, č̣äč̣č̣äbsa, and when things are a little tight, wheaten bread and butter, (such) are typical foods. With breakfast, black coffee (without milk or butter) is served, sometimes with butter. When things are well, yoghurt flavored with ṭenaddam-spice or with strong pepper. This is for the rich. Most of the time breakfast is a very light meal.

Lunch is a heavier meal. Though much of the time lunch consists of ənǧära-bread and sauce, the kinds of sauce may differ. Meat sauces (range) from gənfəl, red zəlbo sauce, fenugreek pot, zəgən to cabbage (sauce); vegetable sauces are aləč̣č̣a, fətfət, šuro-stew, sauce made of roughly ground peas. During fasting periods, rolled chickpeas put into stew, buṭəč̣č̣a, ənǧära-bread put into sauce, səlǧo, sunflower oil fətfət--all these are typical foods. What is eaten for lunch might not be served for supper. In any case, this is as may be convenient. Primarily food of this kind is served for supper. Now and again chicken sauce, chopped meat, raw meat and salad may be served. Most of the time beer--and if there is any, hydromel and arrack--is drunk during lunch and supper.

The kinds of food made during work days are somewhat few in number. This is because (making many kinds) is hard to do. Besides, there are many types of foods. Of all the kinds of sauce, chicken sauce is preferred. Since the method of preparing it is somewhat different from the others and requires a special skill, women make it with anxiety and apprehension. ~~Since~~ Inasmuc it is the greatest means of measuring one's skill, they are greatly afraid that something will be found wrong with it.

Raw meat is one of the most popular things. Even though modern science does not accept it, a banquet without raw meat would be considered incomplete. The bounty of a banquet giver and his expertise in banquets are recognized through the kind of raw meat he serves. That (meat) which is to be eaten raw and for hashing is known exactly cut by cut. Eating it with strong pepper and drinking hydromel and arrack are typical habits.

When somebody goes on a long journey, he takes enough ənǧära and sauce for two or three days in a basket. However, since ənǧära and sauce become moldy if they sit around, a kind of food that will not spoil is packed for him. Among these foods are dabbo qolo, flour of barley mixed with pepper, ç̌əbṭo mixed with bärbärre-spice and butter, ç̌əkko, and the like. Their way of preparation is such that they last a long time without going bad.

Beverages also have (various) kinds. The beer is always of the unfiltered type which is brewed at home. Sometimes, too, there is a kind called 'filter beer' which is prepared by filtering through a cloth and adding beer must. This (beer) is famous for its potency. The work it requires is very subtle. Hydromel is likewise divided into insufficiently fermented and filtered (types). Next to hydromel there is bərz (or honeyed water). Since there is not much gešo in this and it is not kept until it ferments, it does not inebriate. It is mostly honey. Then there are the strong drinks katikala or grain arrack. The way it is made is like the brewing of beer: when it starts to ferment, it is put on the fire and distilled. They make a very potent arrack out of it by distilling the distillate again. This they call 'second.' There is a honey arrack which they make from hydromel. This is also very potent.

When women, especially the owners of taverns, want to make their beverage potent, they add various kinds of roots. They also add very many kinds of spices to flavor their food. It is very necessary to know the (right) amount of spice so that the sauce will not be too strong and so it will not burn. Especially an important item like *bärbärre* must never be lacking in the house because when sauce is not prepared, *bärbärre* takes the place of sauce.

Since there are many kinds of tribes in Ethiopia, the kinds of food and the way in which they are prepared are different. The Amhara are famous for their sauce and *ənǧära*-bread, their *dabbo*-bread, beer and raw meat. The Guragäs have no one to equal them in their hash and their *qoč̣č̣o*. Cheese and cabbage are their special foods. The Tigreans do not have an equivalent in the *anbäsa*-bread, *duga* and *zəgəni*-stew. The Gallas with their *anč̣ote*, a kind of milk, their porridge, *č̣ukko*, *č̣ač̣č̣absa*, roast coffee; the Gojjames with their arrack; the Gondares with their millet beer; the Somalis with their sorghum porridge and camel's milk, each one has his individual specialty. Even though the kinds of food vary according to the tribe, since the people live ~~and~~ mixed together, all the savory ones are appropriated and eaten without regard to origin. Thus the kind and the preparation are not limited by number but by preference and by income.

House Construction in Amhara Country

Among the Amhara people who claim to be proud, to be called one who has no hut into which to put his head is considered a disgrace. Therefore what they think of first, when they reach the age of reason, is constructing a house, building a hut. Either it is a means by which they offer testimony that one is self-sustaining, or else they do it because it is not customary to rent a house in the countryside.

Most of the time, the place on which Amharas build a house is a high one. The first reason for which they do this is so that, according to what their forefathers have bequeathed them, it will be convenient for them to see the routes of the enemy's entry and passage, or else it is to be safe from floods and freshets, or even it is done in the belief that the dunged earth from their livestock will fertilize their land to their benefit. The cattle dung flows down easily into the low places and fertilizes the farms which are below the houses.

Most of the time they build their houses of sticks or else of walls of stone without plaster. A house of wood is made of zagba-tree and juniper which last for a long time without being eaten by termites and worms. The roof is made of a cane framework and is thatched with straw. The stone house's roof is just like the house of wood but not the walls.

When a house is built in the countryside, it is (done) by communal labor. If the house is new, the owner himself supplies all the building material and the people from the surrounding area help him with their labor. If, however, the house is suddenly ruined for some reason or burned, the people of the area contribute not only their labor but all the things needed for the house and reestablish the house for him. The owner gives a banquet according to his means as a kind of favor, then begs those close friends whom he knows through the mahbär, the burial society, or through communal labor (tasks) to help him build a house, to establish a household. First of all, the priest in the area is asked for a favorable day and the foundation is laid. The purpose of this is due to the belief that a house built on a favorable day will be one of peace, love and health. After that, the men engaged on this communal labor divide into teams, some digging the foundation, others setting up the central pillar and the supporting posts, (and) others put on the cross-pieces (or) shape the stones (and) plaster (the walls) with mud. The roof thatching and the stone wall (building) are carried out by a few experts. This is so that (the work) will not be ruined like a cabbage which has been handled too much. Since nails are not found in the countryside, things which have to be stuck together are bound by wasa fiber rope, vines or bast. After the sticks of the roof are properly inserted, they are fastened firmly with rope. In order to preserve the balance of the roof, the central pillar has been fixed in the ground right in the middle.

Most of the time, houses of wood are not seen covered with mud plastered on the outside, only on the inside. Houses of stone are built with squared stones and with mud mixed with gʷasa fiber or hay in order to join them together. The roof (of a stone house) is no different from (that) of a house of wood. On top of a country house a pottery 'spire' is found. There are few houses which have none. Small holes are made in the walls for the smoke to get out and to let in the light. When the house is finished being built, since there are no doors, much of the time a screen of things like sticks tied with rope is made for it for the time being until a strong door of wood like šəla and korč which cannot be eaten by worms and will not crack is made.

The floor-plan of the house may be circular (betä-nägus) or rectangular (säqällä). ~~(rectangular).~~ While this requires the owner's choice, most of the time it follows the form of house construction (prevailing) in the area. In some places, the house is divided into two, half being the sleeping quarters, the central one (being) the place to receive visitors, and sometimes it is divided into three, the third (part) being the pantry. Most of the time, there are those who make half of it a living area for themselves and the other (part) stalls for livestock. The (person) who cannot do (otherwise) at all, has to have his sleeping quarters, the stalls for livestock, the pantry and the fireplace all in the same house. As a matter of fact, it is (a kind of) curse, and one who can (do so) will at least build separate structures for livestock and people. The nobles build many structures inside a compound, intending them to be various kinds of halls, a bedroom chamber and a cook house. At all times there is an enclosed compound around each house.

Seeing the granaries lined up in the area behind each house is nothing unusual. Not only is suspending beehives on the walls of each house customary, it is a virtue. As soon as a house has been finished being built, the owner provides a splendid banquet, invites all those who helped him and also his other neighbors, and has the house blessed by providing them with food and drink. Those invited ~~to~~ go (to the banquet) with cash, livestock, food or drink, according to their ability. The whole matter is one of associating. The guests say, 'house for a calf!' The owner says, 'tie a calf!' After eating, drinking, and singing, blessing (the house) and blessing each other, they part. The owner settles his household (and) makes it comfortable.

The Manner of Wearing the Šämma

Besides the clothes man usually puts on to cover his nakedness and conceal his sexual parts, there are different clothes which one assigns to different times and tasks. At weddings, festivals, markets, wakes and in appearing before officials, at each of these times the clothes and the manner of wearing them are different.

On wedding, festival and special market days, the Sunday clothes which are whiter than the ordinary clothes and which are new are taken out. If they were properly laundered and folded when first put away, they may be recognized by the way they are folded and by the smell when they are taken out to be worn. Women wear a dress and a *näṭäla* that has the same hems as the dress. They may wear a dress with a stripe all the way around it or only on the back. Even though embroidery all the way around is a change introduced only recently, it is seen on women, particularly frequently in the towns.

When women spend the day at home, they do not wear the *näṭäla* so that it will be more convenient for them to work. However, should they find it necessary, they will wrap the *näṭäla* or a kind of small *näṭäla* around their shoulders. The work or everyday clothes may be plain, unembroidered and made of coarse cloth, or one day, the clothes which used to be Sunday best may become the everyday clothes after they have become old and seen their day.

The festive or Sunday clothes are spun by the lady of the house herself and are made by a special technique on which she has spent much time. When the dress is made, a narrow band of embroidery is made on the front in the shape of a cross which reaches from the neck to the ~~foot~~ bottom (of the garment) but sometimes from the gatherings at the waist to the bottom (of the garment). When all this is done, they put on silver bangles, necklaces, earrings, bracelets and such like ornaments that go together with the dress and the näṭäla. The ladies put on a burnoose or cape over this. This occurs when there is a special festival.

The men on their part have Sunday clothes too. They are not decorated in various fashions as those of the women. They are not fanciful. They alter their manner of dress according to the festival and the place. When festivals such as Mäsqäl, Christmas and Epiphany come, they wear their national dress. The national dress which custom has preserved is a narrow-sleeved shirt, jodhpurs and a näṭäla. The manner of wearing the näṭäla is according to the choice of the one who wears it. Be that as it may, the näṭäla is placed over both shoulders in order to be different from the women's. In addition, they wear a hat. Sometimes they carry a flywhisk. Now and again in accordance with ancient custom, an earring is suspended from the ear. A cane may be carried. A burnoose or a cape may be put on like the ladies do. During work periods, however, long loose trousers are more comfortable, so they are preferred. This is because they are somewhat wider.

When one goes to an official's house, though the kind of clothes is not changed, the manner of wearing them (is changed). When they come to the official's door, they wear the šämma respectfully by turning the näṭäla down to their waists, passing one end (over) their backs, their shoulder and then down over their chests so it will be easy to grasp. When they bow, they do so by taking this free end in hand. Though wearing the šämma respectfully is frequently done when appearing before an official, it is also sometimes done when supervising at a banquet and when arguing a case in court.

What one wears around the house both morning and night is the gabi which protects one from the cold. Sometimes a rather thick kuta may be chosen, not for its appearance but for its warmth. The way this is worn is over the head. They put it over the head or gather it about the ears, especially when sitting outside and indulging in conversation.

For major festivals capes decorated with embroidery in a special way are the dress for officials and nobles. When judges and lawyers argue a case in court and give verdicts, they wear black capes. Church vicars and priests wear plain or decorated capes, especially on major festival days. Moreover, they sometimes wear white garments with their turbans and sometimes a *ǧano*. The monks wear a black hood and a black robe with a black cape. Some may wear a gray robe.

When a close relative dies, the colored fringe of the *näṭäla* is dyed black to express mourning or a black strip of cloth is sewn over it. If this is not done, the garment is dyed black entirely. The men express their sorrow by having the black strip of cloth only sewn on the *näṭäla*, shaving their heads, letting their beards grow and putting a black cape on their heads. When people who are not their close relatives or intimate friends or are related to them only by (living in the same) neighborhood die, the men put a black marking on their clothes and the women wear the *näṭäla* stripes about the neck. The principal manners of clothes-wearing are restricted to the (above-mentioned) ways.

Mahbär

One of the customs of the people of Ethiopia--the Christians--which have come down from ancient times is the mahbär. Its fundamental purpose is (to be) an organization for people to meet together according to sex on days which are the memorial days of angels, martyrs, saints, holy persons, the Lord and Our Lady and to prepare banquets to remember these righteous ones in the spirit and find pleasure for themselves in the flesh. For the sake of spirituality, they remember God and the saints who are ~~[illegible]~~ celebrated on that day. For one's soul one gives alms to the needy, the feeble and those who have no one to care for them. In keeping with its secularity, the people may indicate their unity, love and cooperation through it.

The mahbär has two kinds of manifestation. Although a mahbär is itself only one kind of organization, it is a general term for all such like organizations. The other kind is called a sänbäte. More than twelve persons assemble and 'drink a mahbär.'[14] Those who found a mahbär do so in the name of a church in their neighborhood which they always attend. Their motives may vary. Some do it because they have made a vow and their vow was fulfilled, some to return a favor or to keep a promise, and some do it because they have been ordered to hold a mahbär in a dream. As for the others, they may do it with the intention of reinforcing their mutual unity by choosing the church which they (all) like. The men gather on the day of their (male) saint, and the women gather on the day of their (female) saint and hold the mahbär in separate groups. The chief festivals on which a mahbär is held are: St. Michael, St. Gabriel, Virgin Mary, (Holy) Trinity, Redeemer of the World, ~~St. Gäbrä Mänfäs q ddus~~ Abbo,[15] and Birth of the Virgin. Men and women do not conduct a mahbär together. All (members) take turns being host to the chalice in separate groups.

For the ceremony of the chalice, there are a decorated *mäsob* on which bread is placed and a crock containing beer. After they have spent the day conducting the *mahbär* in the various houses, the one whose turn it is, returns home with the bread in the decorated *mäsob* and the beer in the crock. This is because the next banquet is his. A priest to bless the chalice is never absent from any *mahbär*. Otherwise the affair would not be blessed. The banquet is monthly. One of the members of the *mahbär* is chosen to be chairman of the *mahbär* keep track of the success of the banquet, to remind (the members) not to forget the time and to suggest that the blessing (of the holy ones) will not be omitted. All the members of the various *mahbärs*, the ones from far away (coming) by mule, the ones close by on horse (back), gather together, each with his small gourd dipper or horn cup. The one whose turn it is has the banquet well-prepared and bustles about serving food and drinks. He invites them to partake (of the banquet) by saying 'Eat in Mary's name for my sake,' 'Drink in St. George's name for my sake.' From time to time he dispenses alms to the poor and ill who knowing that there is a *mahbär* stand in line by the doorway. Even though the occasion is a religious one, it is not unusual for people to eat a lot or drink until they get high. Also, a minstrel, having asked for news (of such a meeting), may appear. Worldly matters predominate. The name of the festival may be repeatedly mentioned, but its meaning is probably forgotten on account of the power of the inebriation. At the conclusion of the affairs of a day like this, the venerable priest has delivered a prayer, the chairman summons the (next) one whose turn it is and makes him promise (to fulfill his obligations) and concludes (the *mahbär*) by handing over the chalice. The one whose turn it is (to hold the next month's meeting) is escorted by those who have come with him (to the *mahbär*), lights a candle, and goes to his house with the decorated *mäsob* and

and the crock. Another banquet does not have to be given for a month. (His) close neighbors come by from time to time and take a taste of holy water. The member of the *mahbär* for whom this is convenient, goes home. The one (who has come) from far away may spend the night there and start on his journey the following day.

Although the purpose of the *sänbäte* is the same, its organization differs from the *mahbär*. The food as well as the drink prepared in the home are taken in quantity to the church and are distributed to the faithful and the people who live in the cemetery (of the church compound). The members of the *sänbäte* meet there. Essentially, the banquet is given for those poor who have no one to care for them as a means of (gaining) spiritual recognition. Unlike the *mahbär* there is no singing and dancing. Relatives are not extensively invited. A *sänbäte* takes place weekly. It eschews worldliness and inclines to spirituality. Even though the spiritual purpose is preponderant, it is not, after all, completely a shame for a little bit (of food) from that small banquet to be kept back for just the family and neighbors. The difference between the *mahbär* and *sänbäte* consist in the fact that even though the *mahbär* occurs on account of (religious) festivals, the worldly pleasure appears dominant whereas the spiritual affair is the basis of the *sänbäte*.

Finally, the fact that both bring people together in the name of God and brotherhood in a way in which the spiritual and the material may not be distinguished, is the great purpose which is respected and beloved by the faithful.

Credit Society

The credit society is one of the people's associations which exist in our country. This association is set up by people who are of equivalent station in life acting together. Just like all the other associations, the credit society has an administrative charter and regulations. If there are credit society members who break these regulations and charter which have been decided on, they will be made to pay a fine in money in accordance with the society's charter. Those who begin a credit society are persons restricted (in number). After the members are thoroughly known, the society's chairman, judge and secretary are chosen by majority vote. Even though there is nothing requiring investigation of one's sex and tribal affiliation in order to become a member, the commensurability of the members' living standard and income are scrutinized. The society's laws and times of payment are determined according to the milieu and the members' living standards.

When we look at the credit society in the (light of) its members' living standard, we find that it divides into three (classes). They are: the merchants, the employees, and the neighborhood credit societies. The merchants' credit society is one established by the city merchants and people who, like they, have an uninterrupted source of income. This type has a complete organization. (Dues') payment is restricted to the week. The amount of money (paid as dues) ranges from 100 to 500 dollars. 16

The employees' credit society is set up by employees who work in the same office acting together. This credit society is not as complete and (well) organized as the merchants' credit society. Since it is not, this credit society does not have a definite place in which it is held. That (is), when pay (day) arrives every month, the judge and money collector who were chosen from among them wait for that day and enforce the rules for payment. The amount of money ranges from 20 to 50 dollars. In addition to this, disputes and arguments are not lacking from time to time.

A neighborhood credit society is one formed by people living in the same neighborhood who have no regular work or source of income (and) who attend coffee (parties) and *sünbütes*. Most of those in this category are women, prostitutes, and persons (laborers) having low occupations. This credit society is held weekly or biweekly. It has no definite place for the meeting. More than in the other (two) categories, disputes are frequent in this one. The reason for this is that there is no fixed revenue, charter or judge who is designated by the rules. On this account, this (kind of) credit society is short-lived.

A credit society may be considered to have begun its functions when all the members have come together in one meeting place and pay the stipulated (amount of) money. After the money is collected, the first lots usually go to the judge and then the secretary. After that, the lots go to the members in turn according to custom. At the time the members pay the money, it is arranged for them to have free drinks. A person who draws the winning lot pays a specific (amount of) money to the society. Being considered the person who has to stand a congratulatory round of drinks, he invites the members (to drink). This is in accordance with his own desires, it is not something done in keeping with obligations. The money which each member pays from his share is deposited with the judge as the association's property. The member who draws the winning lot may take the money or may sell it to someone who did not get it and who claims that he needs the money urgently in front of the (other) members. Even though this is the usual practice in some places, the day for the taking of the lot or selling it is specified by the association. At the time of selling or buying the lot, the association has no power to compel, only to assist, in the negotiations. The person who got the (winning) lot can get the money when he presents two or three guarantors from among the members. Otherwise he takes the final lot.

Even though being a member of a credit society produces many benefits, sometimes it has a lot of disputation in it. Some of the members may attend for a while and then cease (coming). Another may run away after he obtains the (winning) lot. Although the one who has stayed away from lot (drawings) may (have) the money paid for him somehow, the one who has run away after he has obtained the money is arrested on a (legal) charge. The guarantors will remain constrained until he is found.

What brings any credit society to an end is when each one of the members has received a (winning) lot. If there is anyone who has come in with two lots, he will get it twice. When the credit society is ended, a banquet is held by using the reserved money, property of the society, taken from each of the members, contributions being made (to this fund) if necessary. Afterwards it may be resumed or ended.

The credit society brings together people of different ideas, occupations, tribes and religions (but) who live in the same area. It helps a person who has been unexpectedly hit by financial distress. For country people who do not know the value of a bank, it is an invitation to make savings. Those who waste their money on inappropriate matters will save (their money). Very many advantages like these are comprised in it. Since people understand more and more the advantages of a credit society, it is spreading throughout the towns and villages.

Burial Society

The way in which and the time when burial societies began are not known. Whoever and whenever it started, the aim of the burial society is to develop solidarity for the people of a district, to strengthen their mutual brotherhood and to ease the burdens of society in general.

Even though the kinds of difficulties are manifold, when a sudden disruption like death befalls a family, the value of a burial society is clearly apparent. When all those who are burial society members lose a relative, child, servant or maid to death, it is a fundamental obligation of this society to meet and help to mourn and bury (the deceased). Even though the kinds of assistance vary according to the closeness or remoteness of the relationship, digging the grave, pitching the tent, cooking the porridge which is a means for drying tears are functions which are never omitted. The money paid for membership is applied to the purchase of coffins, for shrouds and such like. Although this is a standard requirement, the living standard of the burial society's members may require allowing for different procedures in addition to this. This may indicate the special nature of the (burial) society. All in all, the main purpose is to provide (funds from) the contributions which have been made to the society from time to time--it being a kind of savings deposit--readily, since the money which one did not put aside in good times is wanting in a (difficult) time like this. (When) the corpse has been taken from the house, (when) the news of death has come, at both these times the mourner obtains people's sympathy, financial and physical support through his burial society membership. Therefore no one holds back from becoming a member.

Even though when death comes, the assistance one gets is rather considerable, when severe distress befalls a person in his lifetime, he may obtain financial aid commensurate with his difficulty, at least in the form of a loan. If he is unable to cope with the problems of his life for the moment, his house having burned down, he having been robbed, having been fired from his job without reason, or having to appear in court charged with a misdeed, this burial society will be a mainstay for him so that he may obtain a lawyer and for (all) such like disruptions. As mentioned above, the type of aid is limited by the organization of the burial society and the source of income. One who has to hold a *mahbär* or give a wedding feast may get a moderate amount of money either by contributions or in the form of a loan, even though these are personal matters. Assistance in labor and furnishings will be provided him.

When a burial society is first set up and until a permanent judge and secretary are chosen in accordance with the rules, a few persons get together, draw up the administrative rules for the society, write down in the form of a resolution the special aims of the society and submit them to the people of the area or to those who wish to become members. Even though it is clear that rules and regulations are beneficial to the honest administration, it will indicate to the one who looks deeply that mutual help through willingness and conscientious concern (for others) is being made the foundation of the society. After corrections have been made by filling in what is missing, the elaborated details made more concise, and the unnecessary portions deleted, the charter becomes effective. Anyone who wishes can be registered. In this way the society is set up. In general, the charter states the time of the meetings, membership dues, contributions for funerals and announcements of death, fines,(the rule). that all those who do not obey must be expelled and all such like (rules).

When any burial society is set up, there are standard furnishings which have to be purchased. They are: a tent, chairs, tables, cups, plates and saucers, glasses, shovels and picks. Since they are the things which are most necessary at the time of (someone's) death, they get priority over everything else. Because of this, a person may have to pay much money when he becomes a member.

The persons who administer the burial society are chosen by the people. Since (Ethiopian) society, in accordance with custom, honors venerable persons, it will chose elders whom the district recognizes as judicious persons. In addition to age, the person who has education, good character and steadfastness in his work will obtain precedence. It is the obligation of the judge to have the burial society's rules carried out. The secretary has to watch over income and expenditure, announce the times and hours of the meetings and has to write down and make known the affairs of the society. The treasurer's main functions are to pay out (money) when there are expenditures, heeding the judge's and the secretary's instructions, and to receive and deposit the revenue. The property custodian organizes the problems having to do with furnishings. Below the (organization's) offices are persons whose financial ability does not permit them to become members. (These persons) labor by digging graves, transporting furnishings, pitching the tent and informing the people of the area everytime someone dies by blowing trumpets. In reward for their labor they receive membership.

All those who are members, if they fail to attend a wake, a funeral, (or) a meeting for any reason must pay the appropriate fine. One who desires to avoid being fined has to explain his reasons in detail and go (about his business) after (getting) someone to take his place.

Burial societies are usually established in two kinds of ways. The first is (when) those who live in the same neighborhood and can get together morning and evening start up a burial society since it is not difficult for them to meet. The others are those who are separated as to neighborhood, but whose place of employment brings them together and so they also establish a society. The principal basis is constant association and mutual understanding.

When the 40 (day), 80 (day), semi-(annual) or anniversary (memorial service) is celebrated, the members are required to participate. They are not required to do as much work as (they did) at the time of the funeral. The grieving person gets all the burial society's furnishings free of charge. At this time there is very little money which all the members (must) pay. ~~This is obligatory.~~ People of the neighborhood who are outside the society may rent the society's furnishings through the members at a low price.

Even though the fundamental purpose is directly linked to each of the members' problems, burial societies which are well organized accomplish very many things for society in general. If there is anything which the government fails to do for them, they submit petitions in cooperation with the (other members of) society. Through providing roads where there is no road, electricity where there is no electricity or a school where there are too few schools, they do as much as they think their power permits by working with the department involved. When one section of society is harmed by flooding, freshets, conflagrations, windstorms (or) earthquakes, they do not stint their aid. They enforce security when there is no organized police (force) by (acting) as police and where there is no court by going out into a public square and holding an assembly. They punish the wrongdoers. They get compensation for those who have been wronged. They reconcile those who have quarrelled.

Even though a burial society may improve many things, in Ethiopia's present state and on the basis of the understanding which people have through coming from the same area, it is an asset for the people. Since it is something (derived) from the *sänbäte* and the *mahbär*, it has permanency. Until something better comes along, the burial society is a good organization.

Communal Labor

There are many ways in which social life, procedures, regulations and rules are transmitted from one generation to the next. One of these is (by) maxims and proverbs. One of these maxims is 'You can't clap with one hand.' The meaning of this is that if people do not help each other, they will not be able to fulfill life's obligations individually. By making this the basis for a lifetime procedure, farmers in the countryside work together during cultivation and harvest time, weeding each other's fields in turn, breaking up clods, mowing and threshing. They help each other do tasks in other ways too. This communal and joint labor is called ǧəge. This kind of help is not limited just to farming but occurs in activities like house building. This kind of interpretation of ǧəge has found acceptance in eastern Shoa, the writer's birthplace.

What is performed through communal labor are the customary tasks of this section of the country: plowing, weeding, mowing, threshing, building houses, constructing fences and also with regard to women, spinning and such like. The necessity for communal labor is very great.

The effort an industrious farmer makes by himself to gather the harvest at harvest-time after having plowed his broad fields, sown and made (his seed) grow may not be enough. While thinking that he can do it himself, the time may run out before he has finished gathering in the grain, and so it may spoil. He will need help. He may not be able to afford to purchase help with money. Therefore by putting communal labor in the place of cash, he makes feast preparations for the appropriate communal labor. Wänfäl (communal labor) means 'loan' or 'thing done in return.' This loan is repaid in labor, not in money.

We have already mentioned that communal labor is requested for various tasks. The communal labor banquet differs according to the type of activity (the work requires). For cultivation (weeding excepted), the banquet is of the same type. This (type) is beer and ənǧära with sauce. For weeding, house-building, fence-making and spinning, the banquet is limited to beer and dabbo-bread.

Since we have mentioned (matters) about this banquet, it may not be a bad idea to list (things) and get a little more involved (in it). Since life in the countryside is beset with loneliness, the fact that there are no close neighbors causes the woman much trouble at banquet time. Be that as it may, the women have various means for overcoming their problems. Ninety percent of the labor of brewing beer falls to the wife. On the day for filling (the crocks) with water, the neighbors who participate in the communal labor will fetch water for her. If those fetching water are a lot of young girls, they tie on their crocks with their small näṭäla and go down to the river or spring humming. Those that went at least twice to the river empty the water that they brought into a container, place their crocks outside, and the lady of the house invites them to partake of the porridge and the beer which she has prepared for them. After that, when they go (back) to their respective homes and gathering places, a qunna-basket of flour will be measured out for each of them. This means that they will take over the task of baking, starting with this flour. On the morning of the communal labor day, they bring the bread they have baked in their respective homes on ənqəb-platters or ləmat-baskets. After that, some make the sauce prepared for the main banquet and others take breakfast along with (some) beer to those engaging in the communal labor.

As soon as they arrive, they distribute the breakfast and a gourd of beer (to each person) with the assistance of the person directing this communal labor. This breakfast is called '*thimble*.'[17] After making sure that each laborer has received his 'thimble,' the person in charge apportions out the work by ranking them in lines. This is during the mowing. So they will not feel weary and lose their enthusiasm, they sing having a leader and a chorus. Just for an example, here is a bit of one of the songs they sing when they thresh:

O *ṭefə*, the lord's lunch,
Where will I find you, when I stay, when I leave.
Come on ox, get going for my sake
Before rain comes, before we get muddled,
etc.

They go on working like this until noon. The master of the household arranges each thing in its kind, namely, the beer, *ənǧära* and sauce which have been brought in a place suitable to invite. He mows dried grass from the boundary and spreads it on the ground like a long table, he folds *ənǧära* and pours sauce on it from the sauce pot. After that, he asks (them) to eat, saying 'Good fellows, let's taste (some) food and water.' As soon as the communal laborers have taken a couple of mouthfuls, he gives them a gourd cup full of beer. As soon as the feast of food and drink is over, they go back to the mowing or threshing.

When the sun goes down, the master of the house goes home first and after seeing that there is or there is being prepared the food and drink needed for the evening, he goes back to the communal labor area. As soon as they finish the work, the master of the house takes the communal laborers and invites them to dine at his house. The food and drink go well with the conversation and stories. At the conclusion, singing is begun. Eskəsta and dancing follow. It is great. There are poems of (the following) kind therein:

Your beer is wine; your beer is wine,
And we have seen it.

After they have finished their activities and having satisfied their spirits, they go to their respective homes in order to let their weary bodies rest.

Communal Inquest

A method of catching criminals which was in use for quite a while in olden times when a police force had not been established and which is used today in places to which police services have not been extended is called the afärsata or awč̣ač̣əňň.[19] Basically the purpose of the afärsata or awč̣ač̣əňň is to produce the criminal by searching (for him), but the procedure of producing (him) differs according to each region of the country. What I will explain next is how this communal inquest procedure is carried out in the Č̣äbo-Gurage Subprovince among the Gurage people.

One who claims to have a crime perpetrated against him, that is a person whose house has been set on fire, whose relative has been murdered, or whose livestock have been stolen, (reports) this crime which has been committed against him through the village headman or goes directly himself to the subdistrict commissioner (to do so). He reports the kind of crime and requests that a communal inquest be held in his behalf.

If the subdistrict commissioner approves of the matter, he will order the tribal notables or the village headman and a communal inquest will be held. The village headman informs the people of the date and the place of the communal inquest by sending a messenger here and there. A person who fails to come after being told without a satisfactory reason will pay a fine for every day in which he stayed away.

The communal inquest may be held under a plane tree or in a public square. After the people gather, five local elders are chosen and they enforce the proceedings. They take an oath to examine the matter thoroughly in front of the people. Where these elders examine this matter is a little separate from the people.

Before they examine each person, they make him swear in accordance with the rules to bring out the truth and not to speak lies. He will tell what he saw or heard. Each person who is investigated is called a 'bird.'

The communal inquest conference has no specific rules as to how many times it has to assemble. The commission can have the people gather as long as he wants until the criminal is found.

The statement of each 'bird' is kept secret. Except for the elders who were selected to guide the proceedings, no other person is permitted to hear the testimony.

Finally, one of the elders states the results of the investigation. If there is adequate evidence and the criminal is found, he is punished in keeping with his crime. If the criminal is not found, however, the people make contributions and compensation is paid to the wronged person. In brief, this is what "*afürsata*" means.

Fukkära

Fukkära is a song style which people speak or sing while reciting verses shouting in a loud voice full of feeling and stirring up zeal in order to reveal (their) excellence, intrepidity, bravery, power and brave deeds. The accompaniment of *fukkära* is a kind of melody called *qärärto* or *šəllälla*.

Qärärto is a slow, long, protracted battle song which heats one's emotions by drawing one's thoughts afar (making), memories appear in one's imagination and which makes one pant, shakes one's entire being, makes one angry, stirs one's courage, enchants and makes a brave young fellow restless. Through its effect, it transmits a message which suffuses the spirit, telling (it to) go fight and kill. It is a (song) style through which a brave young fellow expresses his sadness, his (feeling) of injury, his sorrow and his bitterness.

Even though a battle song is oftentimes the origin of the *fukkära*, there are some times in which the *fukkära* is spoken and listened to by itself without any battle song. Battle songs and *fukkära* are heard in many places. Even though the fundamental cause for *fukkära* or a battle song is to express one's loyalty and bravery before the Emperor or one's chief in preparation for combat and after combat, when the brave warrior throws down the spoils (or) the booty including the evirated ~~membrae virili~~ sexual organs, it is done according to custom, whenever a brave man gets high at a wedding reception, feast or banquet in order to be a means of captivating the spirits of the people (present). Just for example, the bridegroom's party, just to show that they are his loyal men, ones who will die with him, and share in his sorrows and joys will recite:

Whose brother, who will touch him?
Who will violate whose wife?
Who desires whose family land?
Will the termites food be earth?
Shoot him with a Wetterly-Gras, urge him on with a *wanza* (branch);
There's no joking around with the forebear's family land and the wife!

The bridegroom, followed by his best man, comes out of the bower in which he has been sitting and strutting among the guests expresses his boldness, his spirit and his manhood by saying:

Son of a So-and-so;
Who has creases like a *kuta* garment
The way ~~he~~ it is ironed is pleasing
He thuds on the ground like hail
Accustomed to the wilderness in his childhood
Young buck
He gurgles like unclarified beer.
He has not yet gotten rid of his misfortune.

Likewise in every house (where a) banquet (is being given) when a fine young fellow has eaten and drunk and is high, he may suddenly get up and sing a battle song, he may narrate his prowess. Even though battle songs and *fukkära* are essentially out of place (at a banquet), it is done on every suitable occasion as a means of captivating (people's) spirits. Its main purpose is to make a show of excellence and bring (one's) manhood to mind. And since this is so, when one recites:

Leave off, go back, you fellow, go back,
Let not all our houses be wrecked together,
My crow sings, 'Woe is me, woe is me!'

An embarrassing thing has held her back, in my opinion,
Say boy, the means of binding, say lad, the rope!
As for the hut, what's the matter with it when they abandon it?

all those among the people seated there who are somewhat high stand up in turn and show the extent of their manhood by saying:

Buck! Young buck!
One who says, 'May they come, may they gather,'
One who says, 'When they gather, I will eat them.'

In time of combat, when the exuberant young men proceed to the battlefield under their several leaders and chiefs, an excellent young man may let loose with a battle song which is captivating in its sound and in its poetry and making his voice fine so that the one who is afraid will take courage and the brave one will decide on death (on the battlefield):

My belly smokes so, it burns hot so,
Where would the place to dump the ashes be?
Tell him to push, tell him to push and he must do so.
When the country's mountain ranges appear, he must do so.
May the coward die, the ______ die, for Lalibela's[19] sake.
A man who is killed while fleeing will have no memorial service.
Whether one eats grass or ______,
Will he not be buried, a man who is well-known in his own country?

At this time, the unarmed, the nobles, reciting (poems), lifting and lowering their rifles, drawing and sheathing their swords, ~~the~~ and shaking their spears, boast (as follows):

Pillage! brave young buck!
Courageous as a lion,
Fleetfooted as a gazelle,

He's a marksman, his rifle is good,
So-and-so's retainer, his favorite.

In the king's banquet hall, the nobles declare their loyalty, bravery and achievements to the king through *fukkära*. Even though the basis is courage, the main aim of *fukkära* done at a time like this is to present oneself for office and awards by pleasing the king. According to custom, the king appoints to office, rewards and grants family land. For example (such *fukkära*) is of (the following) kind:

Your servant, your puppy,
(Brave young buck) (it gurgles) like unclarified beer.
He'll roast the Italians (the enemy) like beans (like sorghum),
Spirit, spirit (that's) the unity,
Dying for his king and for his faith.

Priest

A priest is a man who serves God by saying Mass in church and whose aim (in life) and way of thinking is based on religion. It is believed that because the people believe that the priest will intercede for them to obtain absolution for their sins because he has accepted Christ's trust, he is a sharer in their distress and the adviser and teacher of the people. Since a cross is never absent from his hand, he lets the faithful kiss the cross wherever they may be, and whatever the time, and blesses them with the words, 'May God absolve you.'

Many things are necessary for a person to become a priest. First, he goes to a clerical (school) at an early age and when he learns to read after being taught spelling and going through the primary reading stage, he reads the Psaltery and the Books of the Bible, and goes over (them) repeatedly. When he is completely finished with the Wəddase Maryam, the (Book of) Miracles and all the Mälkə'e,[20] he takes up the subject of *zema* chanting to a certain extent. Until he reaches the age of 16, he serves in the capacity of deacon. When he gets older and reaches maturity, he takes a wife, and after two or three years, he takes up training for the priesthood and obtains priestly rank. The purpose of his getting married is to observe the words of the Bible, 'one man to one woman' and to keep the rules of priesthood, lest the church be defiled. Should he divorce his wife or commit fornication, it will be said of him that he has 'spilled his priesthood', or has ruined it, and this rank of his will be stripped away. In that case, he may serve as a *däbtära*.

In our country, priests are very hard-pressed in their livelihood. Firstly, according to custom they do not receive a fixed salary. These (unsalaried priests) are usually in the country. What they live on is by farming the *gaša* or quarter *gaša* of land which is given to them as *mädäriya* land. Moreover, he builds up his income by making *šämmas*, copying books and making such like things. A priest who is a city dweller finds it necessary to do additional tasks since his salary does not exceed 10 or 30 dollars. The priest who has no family land takes a portion of land from those who have some and farms it on *tof* (land for which he is hired to provide service) and in reward for his labor, he gets from 20 to 30 dollars a year and two *dawəlla*-measures of grain. *Sänbätes*, memorial services, christenings, wedding receptions, sprinkling holy water, fumigating with incense the room of the parturient woman, being a father confessor, are important means for (obtaining) the wherewithal on which to live for a priest. All these are methods for (making) a living which custom and the economic situation have provided for him.

When someone dies, he performs the obsequies and he will be paid from 5 to 30 dollars according to the kind of obsequies. During the fasting period, since the nobles and ladies give them 10 to 15 dollars, telling (the priests) not to forget them and to pray for them, this becomes a source of income for them. On account of the father confessorship, every time a festival occurs, money (is given them) to celebrate the festival or clothing and food (is given), and when their confessional or spiritual children die, obtaining some of the property in the form of a bequest is another kind of income source. If the number of those known as confessional children is large, the income will be correspondingly great.

In society, priests are respected and their words are heeded. According to rule(s) as well as according to custom, their pronouncements are not disobeyed. If a certain person is discovered transgressing their pronouncements, they anathematize him. The one whom the priest has put under constraint by anathematizing him will be held in contempt and hated until the priest absolves him again. Therefore he must be absolved by making recompense and supplication. All quarrelsome and revengeful persons whom the local elders cannot reconcile, the priest will reconcile by calling on the name of God, bringing out the *tabot* and reproving and counseling (them). Shaming a priest, refusing, treating a priest with impudence is considered as quarrelling with God, so no one refuses.

When anything foreign is being introduced which is held to belittle tradition, priests are the ones who oppose it vigorously and give strong warnings so that it will not be introduced. Their biggest weapon for this (purpose) is their respect and influence which they have obtained through religion. On account of this, they are very likely a hindrance to the (new Western) culture to a certain extent. Their way of thinking does not keep step with the times. Their manner of dress follows the old (way). Therefore they swathe their heads in muslin, don a *šämma* and when they get (one), they are seen wearing a black cape over it. Now they are gradually keeping step with the times.

Before the present time spread Western education, they (i.e. the priests) controlled the country's education, originally in Geez and presently in Amharic. They laid the foundation (for it), for a long time. Their basic aim is to make God's word known, to explain the dogma of the Orthodox faith and to preach. Whether this era accepts them or not, they have not been completely divested of the respect they have among the people.

Däbtära

Among those clergymen who serve the church with various skills one is the däbtära. The one who served in the hymnal portion of the church (service) in keeping with rules which have been handed down from the Levites is known as a däbtära. Another meaning of däbtära is "tent."

Since this term is a collective one, any intruder, if he is seen in the outermost corridor of the church[21] wearing a turban and if he can write, is assumed to be a däbtära by the people. However, what makes a däbtära be called a däbtära is one who sings the zema, knows the qəne, and is interpreter of the Bible. In addition, the flattening of parchment, the mixing of ink, the writing of charms, the carving of votive stones, binding of books, making designs on leather, affixing the straps, preparing leather book cases and painting pictures, all these cause him to be called a däbtära (also).

Since most of these skills are not found together in the same area, he (i.e. the person who would learn them) has to leave his home district, roll up his hide, sharpen his staff, and go from place to place with his beggar's wallet suspended (from his arm). Since in order to graduate knowing all the skills mentioned above will require from 20 to 30 years, those who graduate are few in number. The main reason for this is that study requires perseverance, and teaching, patience. Even though knowledge is obtained through beneficence or gratis, the students have to give thought to their daily bread and their clothing for the year. In order to get food, battling with dogs in every village is unavoidable. (Begging in each village in order to get food is called qäfäfa.) The line-up held at the eastern door[22] of the church with the officiating priest is not easy. Since for his clothes he has to make and sell mats, the passing away of others' lives means clothing for him. Everytime illness breaks out, this is typically a time for breaking off one's studies for one who has begun to wander through highland and lowland.

After experiencing these and other difficulties, graduating in each of these skills and taking leave of his teachers, he may return to his home district. However if circumstances keep him there, he may remain there and take the place of his teacher. After the novice completes his regular studies, he may study the Awdä-nägäst,[24] not in conclave but in secret. It is believed that he may use this knowledge for good or ill.

The official place of service in the church for a däbtära is the outermost corridor of the church. In this place he serves, intoning hymns on Sundays and sacred songs on the monthly and yearly festivals. At this time the manner of his intoning the plain chant, the grace of his response and his (singing) the concluding lines of a hymn, the hidden meaning of his Geez poetry, the meaning of his sermon, his character and bearing having been noted he may be invested with rank after rank (rising from) gra geta, qän geta, r ' sä däb r, liqä-ţäbäbt, liqä-mäzmuran, mälakä-b rhan (to) mälakä-şähay. In the royal household he may come to be called judge, supreme court judge or minister of the pen.

Since most of the time a däbtära does not take orders, he may not say mass and give communion. He may not hear confessions. On account of this, he stands lower in public esteem (than the priest). However, on account of the fact that there is a difference in skill between the officiating priest and the däbtära and on account of the lack of ability of the officiating priest, the mistakes the latter makes are a source of amusement for the däbtära. For example, let us take note of this: It is said that the priest in a church wished to begin reciting wähallo, but by separating the lo, began to say wäha, wäha repeatedly. At this time the däbtära was having some water brought in from the *bet lehem,* so he said "take (some)." When the priest said, "What will I do with it?" he said "Swallow the *lo* with it." So the priest did it again and said, "I couldn't say *lo* because my teeth hurt," the *däbtära* replied and made fun of him by saying, "Well then, should I cook the government's book for you now (to soften it for you)?"[25] Because of this (ability), the *däbtära* is greatly feared by the officiating priests.

A *däbtära* is not only feared among the officiating priests but is greatly feared by the people. It is believed that his *andärbi,* his conjuring up of spirits, casting evil spells and his riding on clouds cause him to live respected and feared by those around him. The parable, 'a *däbtära* who doesn't write (is like) a bird without wings' indicates that if one who is dubbed a *däbtära* does not write, this will cause him to be considered a person of no value. This writing skill of his, allows him to live in comfort and joy when he gains entry into a lord's or dame's house through writing talismans, charms, and burial scrolls.

However, even though there are all these skills at present, since the *däbtäras* don't have the education of today, ~~hence~~ the advantage in being a *däbtära* is slight; they are heard saying:

'Though the education of today is not written on us
I and the *qäň geta* are called exercise books'[26]

Monkhood

Becoming a monk means being separated from the pleasures, despising carnal matters, preferring spirituality and separating oneself from people by going into a monastery (or) a forest to be away from people. In Ethiopia, the practice of monkhood is connected with the Christian religion. Specifically it was the monk Abba Pachomius who spread monkhood among the Ethiopian faithful by teaching. This man wrote a book known as the 'Rules of Pachomius' 27 which explains the functions, rules and procedures of monkhood. The monks of Ethiopia follow it as the doctrine of monkhood.

There are very many things which are reasons for (taking up) monkhood Essentially they are: being disgusted with the world (world weariness), loathing carnal illusions, realizing the vanity of man but being guided by the Holy Spirit and giving one's soul to God. Be that as it may, the motives are many.

There are those who from the very beginning have become monks having been enraptured by the teachings of the church, by the Christian religion, by God's Grace, not having wasted even one day of their lives on worldly matters, the males not having known a woman, the females not having desired a man, having made inheriting the imperishable kingdom their eternal aim, and having been involved in petitioning God through constant prayer. These (persons) are virgins.

(Others) who have lived in the world, the men having known a woman and the woman having known a man, and then one of them suddenly dies, and since they were originally married by communion or in the *täklil* ceremony, they do not desire another mate, the death of one of them becoming like the end of the world, they not desiring another mate, they don the cowl, take up the staff, put on the hairshirt, the giving up the rest of their lives to serving the church, they go to a monastery. From a monk who knows the degrees of monkhood and who has examined (them), and who is more mature as well as more knowledgeable, they receive the rules, and swearing never to look at the world and its sins again, they become monks.

Also, there are those who, while living in the world, have the vanity of mankind suddenly revealed to them and are enraptured by spiritual life. And if they are advanced in age (and realize) that the rest of their lives is no good for the world, they abandon property and relatives, don the cowl and after declaring that they have had enough of this world, they enter into the monastery.

Once they leave the world--even though their motives may differ--they are all monks. Monks of both sexes are found among them. The men are called Abbahoy or Abba and the women Emmahoy. They may live together or separately. The reason for their living separately may be that being misled by Satan and the carnal action having tempted them they will not return to those worldly activities that they have given up. On account of this, the men's monastery and the women's monastery are at different places. However, since cooperation is necessary, sometimes the men come into the women's monastery. Women, however, do not come into the men's monastery.

The separation by sexes and the functions of the monks are different. Since most of the time women monks are not advanced in education or are unacquainted with it, their skills are limited to house(work). Nuns who are advanced in age spend the day in a house and when they are able, they go to church and pray as much as they know how to. The very weak stay in bed. The help they get is from younger monks. The stronger monks serve the church or monastery by grinding (grain), begging or fetching water. Their activities are no different from (those of) secular women, except that the purpose is spiritual.

Male monks may be divided into two groups. They are the uneducated and the educated. Generally the activity of the men is the same. They do the plowing, gathering wood, building huts for the monks and such like tasks. Work like this is for [illegible] uneducated (monks). The reason is that since they are not educated and reflective, they cannot serve the church or the monastery in other ways. The educated and reflective share in the work of the uneducated ones, however most of their tasks is teaching the unlettered in the area, teaching them to read, conveying God's word (to them), reading books, celebrating the canonal hours, saying Mass, giving communion to and sprinkling holy water on the feeble and ill in the monastery and the like. During major festivals, reciting miracles to the faithful coming from various places, and when necessary, collecting money for repairing and building churches are some of their (other) duties. They are listened to, respected and honored. In general, all their works concern the (means) by which their souls may enter into God's kingdom, not taking care of their bodies. Their ultimate goal is renunciation of the world. When they have renounced the world, God's spirit enters them. It is said that in spirit they converse with God, the angels and the holy ones. The words that the Holy Ghost has conveyed to them they convey to those who have not renounced the world as they have and to those worldly persons who are not free from their sins.

Their clothes are nothing much. If available, they wear a sort of hairshirt. If not, they wear a sheepskin cloak. Their repasts are not like those of worldly persons (which are eaten) twice or thrice daily. Fasting is frequent. When they eat, they restrict themselves to grain, leaf(y vegetables) and water. Sometimes one who wants to be pious takes them *ənǧära* or food like it. Day and night are spent in prayer. Although their original circumstances were like this, the (new) culture has penetrated more and more, and there are (some) monks who have experienced the city and have become accustomed to it. The dress and diet of these differ from those who live in forests or in monasteries. They even take (strong) drink now and then. When they convey God's word, they mix anger and insults with it, (they do) not (speak) softly. Their purpose lacks faultlessness. They have no asceticism. Therefore they are not heeded by worldly persons as are those who have renounced the world. Sometimes they may become a laughingstock. They have gained the name of false Messiahs. Christ's words, 'There will come those who are dressed in sheepskin with long hair to deceive you in my name' may apply to them.

Even though a difference like this exists, monkhood--in keeping with its original basis--is considered by many faithful as a thing of honor, being a way of asceticism and a means of inheriting the Kingdom of God, even though today the number of those becoming monks is steadily decreasing.

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Clerical Education

In Ehtiopia, specifically among the Christian people, the education of the clergy is seen to have a strong connection with tradition. Originally, at a time when modern education was unknown and even now in all districts into which (modern) culture has not spread, since there is nothing resembling education, the available clerical education was and still is on a very high level. Not only did entry into the clergy, (learning) to spell and to read cause one to be considered a learned person, it was considered as good fortune bestowed by God. This is because all this education is directly linked with religion. There is (also) a belief that any modern education will cause one to change one's religion, specifically, it will make one become a Catholic, and so clerical education is full of preachings, laws and rules which will allegedly strengthen religion, will get rid of the enemies of tradition and will teach the fear of God. This refers specifically to the Orthodox faith. Therefore the person who enters the clergy, from the very beginning his goal is not just knowledge but to become a man of God who is loved and respected too.

It does not seem that there is specified time for completing the education given by the clergy. There is no specific time even for starting school. All those who had taken up education and understood it, all those for whom religious instruction had confirmed that they could become men of God had no (period of) time in which to finish their education. This is because education had no termination.

Right away on taking up (this training), one begins to recite the syllabary with a book containing the alphabet and a stalk of grass in the hand. On finishing this recitation, one is transferred to the reading of the alphabet in all the orders and from that to the step of reading with intonation after which he is transferred to the regular reading stage. Once he knows how to read, and begins reading books, he may refine his reading ability by reading various kinds of books. They may read the Psaltery, the Gospels, the Wəddase Maryam, the Mälkə'e Maryam, the Mälkə'e Krəstos[22] and other works. They are learned by heart. Thus after he finishes the first stage in this way, he will go on in accordance with his individual ability and inclination to the hymn school for the deaconship, for Geez poetry to the poetry school, and for the reading (of holy books) and for their interpretation he goes to the school of interpretation. He who likes it and can manage it will combine the three (schools). The one who cannot advance will, in keeping with the knowledge he has, remain a sayer of prayers and a reciter of the Psaltery.

Most often there are very many who are inclined to the deaconship. When they finish repeating over and over again the Wəddase Maryam and the Mälkə'e, they go to the bishop and after passing the test they 'see the sacrament.' After that they become servants of the church. At this point it is necessary to note that this training, unlike modern training, does not provide (them) with a limited income. Its primary purpose is to serve the church and preach the word of God. The provisions for (church) servants are provided by deducting a portion of the offerings the faithful bring. Much of the time they get their daily bread by going from house to house. The strong ones plow, make šämmas (or) thatch houses. Outside of that, his food is God's spirit. At the very beginning, when he was advancing in his education, he had known that. The fact that someone who knows how to read can interpret a text and broadcast God's word is considered as a grace sufficient to itself and an honor in his society.

Since (this) training is linked with religion on account of this kind of goal, the teaching of God's wisdom is not limited by time and so this education has no limit in which it will be said that it should be over in such-and-such an amount of time. Unless they discontinue it, it will be a lifelong education. Attaining the scholar's level is not through finishing education, but it is because of the time that a man spends with books. On account of this, going from one province to another professedly in search of knowledge would be considered like today's being transferred from one school to another, the difference being that the former was a year's journey. The student's food, before the spread of currency like today, was bread and water which he would beg at every house. The place for spending the night, if they let him have shelter for God's sake, would be anybody's house, otherwise it would be in the shed of any church.

A teacher would set out his chair under the shade (of a tree), gather together numerous students collected from various places and would read and explain only one text, have it recited, preach on it and interpret it. The students would follow him, learning it by heart, since they had no writing materials. The tools they had was only their ability to memorize what had been said to them. What they spent the day learning, they would spend the evening chanting at the eastern door of the church or in the church shed.

At the end of the training period, the one who completes properly the hymns would be nominated for the priesthood. The qəne extemporizer would engage in teaching. He would gather students and teach them. He would travel about, preaching God's word. Nevertheless, that doesn't mean that he knew what he should have known as a priest. In order for his knowledge to be certified, he would have to complete what one needs to complete of the New Testament, the Old Testament, chants, religious dance and the eighty-one books which are considered final. After passing this and his teacher testifying in his behalf, the student will be called a teacher. After the types and profundity of his learning are considered, the offices of aläqa, mälakä-sälam, mälakä-hayl, rə'əsä-däbr, märi geta, liqe, liqe-liqawənt and such like will be given him in turn.

Since the primary mission of church graduates is to make God's word known, when high officials are engaged in administrative tasks in the various districts, the lower ones in rank go around to every little church and sänbäte and preach. The office of confessor, baptism, giving blessings, all this is only their task in which today's student does not participate. They have no fixed salary. Their food is that same food which is brought to memorial services or to various sänbätes for banquets. Those who are smart live through copying books and presenting them to nobles and ladies and receiving, not pay for their labors, but gratuities. Those who understand trickery live by interpreting (magic) texts, engaging in sorcery and claiming they will baptize. On account of (this education) taking (so) much time, the lessening of the contents of knowledge and the fact that in this present age of acculturation (this education) is not profit(able) in respect of income, there are not many who send their children to the church. As time goes on, the mastery which the clergy had in respect of learning it is letting pass to the university.

Divination

Divination in meaning and in sentiment is related to sorcery. The types of divination are many. It impinges on things like zar and spirits.

It is not known when divination was begun. Be that as it may, history reminds us that it began to be clearly visible during the reign of Zara Ya'qob. 29 Even in our time there is no lack of däbtäras and swindlers who everywhere declare they will interpret texts, cast a person's horoscope, conjure up demons, make philtres and offer solutions for problems which have occurred. These persons are ones who carry around a kind of book in a case and with elegantly arranged turbans and smooth talk go from house to house and village to village collecting money and solving their temporary or lasting difficulties.

Since we brought this up, it may be useful to cite what Zämänfäs Qəddus Abreha wrote in his book 'Examination of Spirits and Circuit of Kings' about casting horoscopes and the stars being represented by beasts and wild animals. For convenience in reading, the Geez numerals have been written in modern numerals. The letters are written opposite the number.

Alphabetical computation (Rule and procedure for
the computation of the letters)

$H^1 = 1$; $L = 2$; $H^2 = 3$; $M = 4$; $S^1 = 5$; $R = 6$

Order		Reduced by 7	Reduced by 9	Reduced by 12
S^2	7	--	--	--
Q	8	1	--	--
B	9	2	--	--
T	10	3	1	--
H^3	20	6	2	8

etc.

The star's number and equivalent character:

1st. Aries (fire)	equivalent	hyena
2nd. Taurus (earth)	" "	baboon
3rd. Gemini (air)	" "	antelope
4th. Cancer (water)	" "	fox and chamois
5th. Leo (fire)	" "	lion
6th. Virgo (earth)	" "	owl, bird of prey
7th. Libra (air)	" "	wolf
8th. Scorpio (water)	" "	leopard
9th. Sagittarius (fire)	" "	hyena
11th. Aquarius (wind)	" "	ox
12th. Pisces (water)	" "	dragon

Hence the divinator, after finding the star of the man who wants to find out about his future, takes the name and number of the star and divides by his name and his mother's name through 7, 9 or 12. He then consults the texts which refer to this star and explains to him in detail the state of his future together with the solution. If the matter (concerns) marriage, he casts (the horoscope) with only the names of the two betrothed. When (information) is sought on business, or some other kind of job, he does it like this. If it is a matter of illness, he may tell him (i.e. the client) to slaughter a black sheep, a red hen, etc., smear (himself) with the blood, eat pigeon's flesh and to taste this (giving him an unknown amount of concoction of various kinds of roots) in barley beer. Depending on the necessity (therefore) he may have a scroll written and tell him to tie it (around) his left arm or his neck. The scroll may be written on (a piece of) parchment the height of the man and be 10 to 15 cm. wide, having mixed (letters in) red and black ink. A second type of writing is on a wider parchment and has a circle in the middle which reaches to the edges. Most often the writing is incomprehensible. If it is legible, it is written in Geez and sometimes in words of a confusing kind which provide no interpretation. The puzzled layman accepts them as God's word, saying 'Amen.' However, in the first part of the formula, the names of the Father, Son and Holy Ghost are mentioned. It is probably a means of misleading.

While there are the interpreters of texts mentioned above, there are (also) those who divine by means of china cups, glass beads and incense. It is arranged for the person for whom divination is to be made by preparing coffee to drink this coffee. When he finished drinking, the dregs are poured on the ground from the cup. The dregs make ridges inside the cup. The divinator looks at these ridges and may tell (his client) all sorts of things (such as) 'I see a pit,' 'I see good fortune,' and if (the client) is a woman, 'A man will cast his eye on you. If you get together, you will have much good fortune and happiness.'

The one who divines with incense takes some incense from the one for whom the divination is to be made and puts it in a brazier containing fire. When the incense smokes, if the smoke goes straight up, it indicates that it is a sign of good fortune and that happiness and plenty are (coming) his way. If not, then it is a sign of bad things according to the direction the smoke goes.

One who divines with glass beads, moreover, does so by looking at the beads, counting them one by one and casting them. He may tell (his client), 'The beads are not complete. Something is missing. The custodian spirit of your mother, your father, or both, is estranged from you. Abba Ṭäqqʷar 30 is the one who is angry at you because you did not do the customary thing which he requires, so he has acted like this toward you.'

The kinds of divination mentioned above are things which they do which are more or less visible to the eye. The others are acts of men infected by evil spirits like *zar*, custodian spirit, *wäf abuko*, *zar*'s offspring which are carried out by means of insubstantial spirits that cannot be seen. Even though these spirit divinators are to be found in many places, it is believed that most of them are in northern Ethiopia.

Once a year, the spirit divinators celebrate a festival with great ceremony while accompanied by followers. In this festival, persons who have many spirits come from all over, and after singing and dancing *zar*-dances for two or three days and after passing judgment, they offer the year's tribute or 'votive offering' due their chief before they leave.

These spirit divinators, when the spirits by which they are possessed are raised up, listen to the *zar* song, accompanying it with clapping and stamping while dressed in capes or sheepskin cloaks, wearing hats of multi-colored cotton or of baboon skin--some girded with swords--holding their staves in their hands and sitting on their thrones on a high place behind a curtain of decorated striped cloth. They call out the *zar*'s name and glorify him. For example, they sing as follows for the *zar* known as Wäsän:

1) Come in Wäsän, enter, you.
Tell us a riddle.
2) Wäsän, the Raya (Galla's) (*zar*),
Wäsän, the Raya's (*zar*),
His hair-braid hangs down to his shoulder.
3) Raspberry, lemon, he hit (them),
Wäsän (the) whip,
4) *Wäsän* was late, why was he late
While looking across?

Also for the zar known as Adal-my-death (they sing):

1) Come in Adal, enter, you.
He gives us coffee to drink.
2) Come in my brother, come, enter, my brother,
The velvet-cloaked one.
3) The curtain flutters,
The Adal has come to part it.
4) O Adal, Adal, Adal-my-death!
My ______ with bounty which is from you.

During the time such things as the foregoing are sung, the spirit divinators and their escorts remain nodding their heads left and right, back and forth for a while and finally they begin judging. The chief speaks to the others in an unknown language through an interpreter. Those seeking a solution relate their problems in plain speech. This is understandable to the spirit conjurers without an interpreter. After the afflicted person is told the solution and the philtre is prescribed for him, he pays what he is told to and goes away after instructed to come back another day.

Generally speaking, it seems that the belief of people in the divinator of a (particular) area is based on that divinator there. By chance, when one in a hundred finds the solution after receiving a reply to his question, his belief (in a divinator) may be stronger than before. It may be that the name by which he swears and by which he beseeches will be the guardian spirit's name. He extols the divinator's name when he talks about him. By doing it in this way, it divides people's belief between the divinator and God and makes a person the slave of two masters.

Certain persons in particular, on account of being completely possessed by these divinators and custodian spirits, do not go out of the house (or) do any task in keeping with their command but go on believing that the spirit will take care of them. Just for example, if when a person leaves the house in the morning, he encounters things which are not in pairs, he will (go back) and spend the day at home, not (going out) in public or showing up for his business. When he goes out in the morning and stumbles or runs across an empty water jar, it is hard for him to spend the day outside his home because he has understood from these divinators that such is a sign of bad luck. The number of those who stay away from their affairs in this fashion, wasting their working time and remaining attached to poverty is not small.

Occasionally, some people who, when they get up to go out in the morning, have their coffee made, their parched grain prepared, their wheaten bread baked, their incense burnt, scatter and spray these things around them, and after saying, 'So-and-so's spirit, so-and-so's guardian spirit, you know (all). May you guard me, let me spend the day well and return me (home),' they taste their coffee and eat breakfast. During this time if there is someone to be praised he is praised, if there is someone who is hated he is cursed and damned. When one pronounces the words of blessing or of curse, others say in refrain "May it be so" or "Amen."

Certain persons, whose sentiments are attracted by this (kind of) affair, do not refuse when they are beseeched by the name of the spirit. When someone asks them not to do something by invoking the name of the spirit, they refrain from doing what they desired to do. On account of the fact that (the situation) is like this, it may seem to them (i.e. the users of this practice) more impressive to mention the names of these divinators and spirit divinators than to mention God's name. These who are linked together by a deep devotion like this buy or breed choice hens and (quadruped) livestock to be slaughtered during the annual festival. This means (selecting) from the sheep the black ones with a white blaze, the white, the black, the red and from the chickens the barley-colored, the black, the white, the golden and such like. Otherwise it is said that if what (the spirit) wanted is not slaughtered for him, the customary custom having become lax, there is concern that one may (not) remain alive.

When divinators travel from one place to another, they have many followers. Drum beaters, coffee makers, reed spreaders, translators, muleteers, all these go along (with them). If they meet people whom they know while en route, they (i.e. these people) will let them pass, bowing low. 'You know (best)' may probably be said. They will probably kiss each other's hands, but only if they are of the same sex. The reason for this is that this is the only thing that the guardian spirit wants (them to do). At every place they stop for a rest, gifts and escorts are numerous.

Even though divinators are well known in the villages and in the area on account of their skill and even though they seem to obtain much honor and many followers and are provided with a special happiness different from other people's, through obtaining an abundant income, they probably acquire a heartfelt sorrow through being separated from and unassociated with other people and failing to do what other people do. There is no lack of those who live by considering their skill as a curse from God and seeming to recognize that they are not the guilty ones. In contrast to these, there are those who claim to be chosen by God to cure the sick ones and to help the poor. In the last analysis, they are all divinators.

Fasting

Fasting is a tradition linked to religion. Its basic philosophy is to prepare the soul for the next world by wronging the flesh and satisfying the spirit in this world. Even though fasting is refraining from things like meat, butter, eggs and milk which soothe the flesh in this life and cause the soul to be forgotten, it means covertly keeping the mouth away from lies, the eye from licentiousness, the ear from hearing evil, the hand from doing bad, from offending and wronging people and such like things.

If we go into the matter of food, this is twice a week, the regular fast times being Friday and Wednesday. On these days, the one who can endure it avoids any kind of food from morning until twelve o'clock. The one who cannot, refrains from the kinds of food mentioned above which have fat. Besides, at specific times during the year, there are fasting periods decreed by the learned doctors of the church. Starting with the Fast of Ṣəge in ~~[illegible]~~ September, and including the Christmas (Fast), one fasts those of Nineveh, Lent, Säne and Fəlsäta. Among these, those which are obligatory fasts for those who claim to be Christian, for all those who have attained the age of reason, are Nineveh (3 days), Lent (55 days), and Fəlsäta (15 days). The Fast of Ṣəge (is) for priests and monks, and likewise the (fasts) of Säne and Christmas are restricted to those who, being very firm in their faith, wish to punish themselves strongly.

Even though fasting is a matter of religion, it is determined by the circumstances of an individual's way of thinking, especially now at a time in which (modern) culture is widespread. Some feel that since they have not done anything bad and since they believe in God, there is no special law requiring fasting, so God will not be offended by their eating. Some do it simply to mortify the flesh. Some fast without reflecting or investigating, only because the doctors (of the Church) have commanded them on account of Christ's having fasted. A fasting person being termed righteous and one who does not being termed a renegade or a Catholic is nothing new for Orthodox Christians.

When we consider the implicit meaning, not speaking evil, not fornicating, not wronging people, not committing injustice are indeed good things. It does not upset the orderly life of society. As for religion, it causes value to be given the soul. Not pillaging someone's property is a kind of fasting. Not desiring somebody's wife is a considerable visual fast.

Today, (modern) culture having changed the whole matter completely, there is no one who is overly careful with regard to food. Originally one would fast only on bread and *šuro*-stew,(but) today one eats whatever he wishes without regard to meat and eggs. Hurray for hotels. The one who before tasted neither food nor drink on Wednesday and Friday is today seen putting bread and *šuro*-stew into his mouth and drinking coffee (on these) mornings. They are even tending to hold fasts like Lent in contempt. After all, there is no one to hold (them) responsible, no one to compel them, so all those who fear (God) fast and the impudent break (the fast). Even so, the church has not given up its babbling and fasting is a matter of choice however interpreted. What should cause (a person) to be punished is only when it is something which wrongs somebody. As for religion, the priests, hermits and monks still continue to counsel, get angry and warn. The people of the town, especially young persons, lend a deaf ear. They have left fasting to their fathers. The dispute is restricted (to the following): 'If I refrain (from eating) butter and milk, but do not refrain from licentiousness and (wicked) desires, what value does (my abstention) have? If I see a drunken priest, what business is it of mine? What is the meaning of fasting? The principal things is not to do ill, not to wrong someone. So are all the people of this world (who don't fast) really going to be damned? Does this mean God is going to hate those who have no religion?' Though parents and priests may grumble, the matter is most likely ignored by the young. The effort the church makes to bolster fasting is gradually weakening. For the one who has chosen (to observe fasting) however, the fast is there for him whether proper for him or not, (whether he observes it) from fear or from questioning and inquiry, until it disappears completely in the course of time.

Christmas

Christmas is celebrated three out of four years on 29 Tahsas, but on the fourth, on 28 Tahsas. The reason for its being celebrated is as the believers in the Christian faith say, 'It is on account of the fact that (our) Lord Jesus Christ was born on that day in accordance with (God's) promise to Adam that (Jesus) would descend from the heaven of heavens to save mankind from sin.' Since among the faithful (Jesus') birth is linked with mercy, this festival is a major one in which joy is manifested and displays of prowess are held.

Since the means of expressing joy for the people celebrating Christmas is by butchering an ox, sheep or goat at home, brewing beer and having really good mead prepared, then eating and drinking, the rich person picks out a young steer or castrated ram, the poor person, according to his (economic) status, a lamb or a kid from the livestock pen, and if there is nothing there, buys it on the market, to be used for celebrating this festival and awaits (the big day). The women staying at home spend the time brewing beer, making mead, and doing up the bärbärre--pepper and all kinds of spices.

A married man, depending on his (financial) means, may purchase and present a castrated ram or lamb to his old father and mother to celebrate Christmas with. The woman's father sends an invitation in advance to his son-in-law so that he will come with his wife on Christmas day and partake in the feast.

In every house, the person who is head of the household buys clothes for the holiday starting with himself (and) for his wife and his children, and put them aside. For the Christmas hockey equipment, the young men go down to the woods, cut slightly curved sticks, scorch them in the fire, straighten them, decorate them, and put them aside. A person who loves this game cuts the wood for the ball in the woods and trims it or sews up a leather ball, smears it with fat, and waits for the time of that game. Until the Christmas festival arrives, the children play this game during the day, (but) the young men (do so) in a clearance of the fields in the moonlight.

The day before the one in which this holiday is celebrated is a fast day called "Gad," which is never omitted. The day on which Gad falls is properly observed (as a fast) even if it falls on a fast day, and not because (it falls) on Wednesday or Friday. 31/ After "Gad" is over, on Christmas Day people go in the morning to their respective parish churches, pay their respects to it by saying, 'Thank you for bringing us (to Christmas). May we live long and be people of the future.' Then they attend Mass and return (home). The sheep, goat or ox to be offered is butchered, or is caused to be butchered, on every doorstep. In various places, people join together, contribute money, buy an ox and divide it up. After this, the meat is prepared, (left) raw or prepared with sauce, roasted or boiled. Close relatives and neighbors gather together in the same house and eat lunch. The children do the same. The grown-ups drink beer in big quantities either because it is a festival day or to gain courage on Christmas Day and participate freely in the gänna (hockey) game.

After lunch is eaten, and they have finished drinking, every child puts on his new clothes first and carrying their hockey (sticks) and driving their livestock, go down to the playing field. There, being (divided) into teams, they choose their team captains from among their number, dig (the holes) in which to put the ball to serve as goals where they start the game. (People) from each side take up their positions and stand (there). When they begin the game, the team captains begin skirmishing, both sides run about in order to send the ball to the appointed place or goal, and so they play by guarding their goal area. The one who has not guarded his goal area but is indolently forgetful, has his leg swept away along with the ball. If wittingly or not he hits the ball over to the wrong goal on the opponents' side, the opposing team jeers at him. His own team insults him or gets mad at him. After this, the grownups play. Even though they are advanced in age, the team captains mark off the place for the goals, receive the ball from the person holding it and saying, 'May this game not be one of rancor and revenge' call on God and begin their game. Since in this game displaying strength by running fast, struggling and showing daring by swinging the gänna stick and hitting the ball artfully and hitting the ball far are means of measuring one's skill and virility, everyone plays sincerely in order to acquire a manly reputation. Since touchiness, and if touched, overcoming by quarrelling gain honor for the tribe, everyone plays seriously. Every time they hit the ball, just in order to let (people) know who is whose son, it is the custom every time one strikes to roar and boast, ('I am) the son of So-and-so.' Even though it is announced beforehand that the game is not one of rancor and revenge, saying insults or hitting (someone) with a club may lead to considerable quarrels. If a quarrel breaks out, the quarreling ~~persons~~ persons, followed by their adherents, strike each other on the gänna (field) until an elder intervenes and separates them. In addition to this, the quarrel does not distinguish between youth, elder, master (or) servant, and as they say, 'In the gänna game, the master does not get angry.' Be that as it may, after hitting each other, cracking each other's heads (there is reconciliation, but accusing each other in court is a disgrace. It would not be manly. Rancor and revenge may have no place (in the game). At the end of the game, when the sun is setting, the winning team shouts cries of triumph while the losing team silently wipes away the sweat. The ones who have quarrelled get hold of an elder, establish peace and disperse to their respective neighborhoods. After praying they may be men of the future, they bless each other. The ones who are in sound condition proceed while supporting the ailing and those with broken (bones).

When sun sets and evening comes, everyone gathers together in his respective neighborhood and eats supper and drinks while talking at length, mentioning game after game, (discussing) this (past) game, the player's manliness, the liveliness of the (Christmas) festival, savor of the sauce, excellence of the beer, and then they go to their respective quarters. There will be no game until next year.

Epiphany

Of the festivals in Ethiopia, Epiphany seems to be the most popular and the most celebrated. The reason this festival is celebrated is to recall the (day) in which Jesus was baptised at the hands of John the Baptist. Epiphany is celebrated in Ethiopia on 11 Ṭər.

This day is a time of joy for Ethiopians in particular. The reason is that it is a time of harvest, a time in which everything is in abundance. In order to welcome the holiday, one waits after brewing beer, making hydromel and producing arrack according to the customs of the land. Oxen, sheep and chickens are butchered. Friends and relatives gather together to eat, drink and be merry. There is a great deal of singing and dancing. Women and men don the native dress which looks (white) as milk which they have prepared especially for this annual holiday. In fact, there is a saying in our country, 'May the dress which is not for Epiphany be torn to bits.' The prayers and hymns which the priests say are rendered in a special way. Since the introduction of Christianity had a special form in Ehtiopia, the Epiphany festival is different from the way it is celebrated in other Christian countries.

Even though Epiphany is observed on only one day, there are three whole days of festivals in connection with it. Epiphany Eve is known as Kätära. This is not an independent holiday but one associated with Epiphany. The word kätära indicates that the baptismal water is impounded, dammed up and collected in a pit. On Epiphany Day, this dammed-up water is blessed and sprinkled on the heads of the faithful.

In the afternoon of Kätära Day, government offices close. The tabots from each church are taken under escort of the believers of that church to a place in their vicinity where there is water, a river or a pool. Deacons, clergy, and priests wearing clothes of various colors appropriate to the festival and also holding decorated umbrellas march slowly. The procession is beautiful. When they have gone some distance, the number of their escort coming out of various villages grows larger and larger. Those people who are unable to go escorting the tabots wait at the Epiphany pool, dancing, singing and chanting. According to custom, the tabot remains overnight in the tent pitched for it beside the Epiphany pool. People stay there overnight singing and dancing. Those who cannot do so, return to their respective homes after accompanying the tabot.

The faithful who are in the surrounding area bring food and drink for the priests, clergy and deacons. Torches and fires burn throughout the area. While the youths sing and dance, the old people pray quietly. Even though this festival is a religious affair, fantasias are somewhat prevalent. At daybreak the clergy gather around the pool and lighting candles they begin to celebrate Epiphany.

In Addis Ababa, the gathering place of many tabots is in the very large place known as Janhoy Meda. There is a pool like a swimming pool which has been built specifically for Epiphany. The people who come escorting the tabot fly banners bearing the insignia of their respective churches. In Addis Ababa in particular the festival has changed its appearance. At a little distance from the tents in which the tabots are left overnight are tents in which food and drink is sold. The people go from tent to tent, eating, drinking and enjoying (themselves).

On the morning of Epiphany Day, the Patriarch delivers the prayer of blessing and blesses the water. After blessing it, he sprinkles it in each direction. Since there is modernity in it, faucets which spray water widely are turned on for the public. The faithful race to be sprayed with water so the blessing will reach them. The faith that they have in their religion is renewed. After that, with the exception of one *tabot*, all the others are returned to their respective churches.

The third day is the festival of the holy Archangel Michael. This festival is called Cana of Galilee. The date is 12 *Ṭər*. While all the other *tabots* are returned to their respective churches, this *tabot* will be left there overnight. Late in the morning of that same day, this *tabot* is removed from Janhoy Meda and taken to the district of Yekka.

In sum, Epiphany, including Cana of Galilee, has a life of three days. The people, after spending a while dancing, singing and having fun and praying, engage in their respective tasks on the fourth day.

Easter

Easter means rejoicing. While the ordinary person uses it in this (meaning), the educated call it Resurrection, for this is the day in which Christ was separated from the dead and rose (from the grave). Even though the principal festival is Sunday, the six days prior to this festival have a special observance. After the forty-day fast of Lent, the final week is celebrated as Passion (Week). Since (the period) from Monday to Saturday was the time in which the Lord was tested, died and was buried, it is a time of sorrow. It is Thursday when it becomes very obvious that Easter is near. This Thursday is called Holy Thursday.

After Christ had fasted forty days and forty nights, Thursday is the day he gathered the disciples together, fed them and took leave of them. Taking this as an example, the people today eat a porridge made of roughly ground beans, and wheat known as Gulban. They break dabbo-bread. They drink beer. This is by following what the Lord gave the disciples to taste when he tore off pieces of bread for the apostles, tested the wine and said, '(This is) my flesh which is to be torn off and my blood which is to be spilled tomorrow.'

The next day, Friday, is Crucifixion Friday or Adoration. On this day, all males and females who have reached the age of reason and who are not engaged in a task assemble at the church in their immediate neighborhood beginning midday, those who have them (bringing) rugs and carpets and those who do not, (coming) without. They prostrate themselves all day and all evening, saying 'Kire Eleison,' confessing the sins they have been doing for some time and praying. Those who are mature in age and are of strong constitution do not eat all day long. They spend even the night with empty stomachs. The next day, Holy Saturday, they spend day and evening like this.

. Until 7, 8 or 9 o'clock at night food does not enter their mouths. This is known as akfəlät

On Holy Saturday, the priests pray and chant when the sun sets, saying, 'Our Lord has been tested, the Devil has been imprisoned,' long into the night. They announce the good news of Christ's mystery and his miracle. When the time of the Resurrection arrives, they express their rejoicing with a specially melodious chant. They hand out fresh green reeds. The people scramble (for them) so as not to miss out on the blessing. Even though time varies in different places, the Resurrection is at nine o'clock at night. At that time the church ceremonies are over and from then on the festival is the public's.

At night, the people, each one in his house, according to their (financial) ability, break the fast and moisten their stomachs which have been hardened by two months of Lent with the usual chicken sauce, (but) some, in keeping with their habit, break the fast with fish or with šuro-stew into which a little butter has been put. After all, there is greediness and on this day the number of those whose stomachs are upset is not small. Because of this, many people soothe their hardened stomachs with a mild sauce which is not upsetting to the stomach or with a fat-free šuro-stew.

Holy Saturday is a commotion. For the festival preparations, the women spend the day thinking of household needs, the men (buying) the castrated rams and lambs and the children's clothes. The reason it is known to be Easter is not only by the fact that the number of fast days has come to an end, (but) by the hustle and bustle on every road and in every market, bleating of sheep in every house, the cackle of chickens, children's shouts, the smell of butter, the merry disputation of dame and servant, on this Saturday. While the haves give large-scale banquets on this day, the have-nots give banquets going beyond what their monthly income allows, beyond their financial abilities, even indulging in begging. Expenses are high. However, it is Easter and one may be insensitive (to the expense) until Easter is over. There are many who spend Easter sadly just like they spent the two months of Lent fasting hard. Even though they do not bemoan their fate, they intrude at someone else's banquet demeaning themselves and try to have fun just as much as the ones who are well off.

On Sunday, the women arise in the morning and serve breakfast by preparing the food left over from the night before. It is at that time the sheep and the oxen go to their deaths. Just as though they understood the meaning of Easter, the dogs bark, wanting a piece of meat to be thrown to them. It is at that time, that the sly cat drags off a chicken's head or the sheep's entrails by snatching (them) if it is convenient for her or by begging if it is not.

After that, the day is spent in eating, drinking, inviting each other to dinner, in inebriation, in drunkenness, in singing and in gossip. Relations and close (friends) breakfast together and lunch together. They say to each other, 'Happy Easter, congratulations, He has loosed the halter of Lent for you!' Starting that very day, Easter presents of food are taken to the venerable ones, to the father confessors, the godparents and to the vicars, in their respective homes. Just like on other feast days, the Sunday clothes are taken out. The children boast to each other, 'Mine are better than yours!' Priests go to each of their confessional children's homes. It is indeed Easter. One who observes the state of the people would not think Easter would ever come again. Some look as though they themselves had risen from the dead. Might this not be in spirit?

Mäsqäl

Mäsqäl is one of the gayest and most colorful holidays celebrated in Ethiopia. The reason for this festival is the discovery of the Cross of Our Lord Jesus Christ. This festival is observed on 17 Mäskäräm according to the Ethiopian calendar. This day, considered holy, is observed in all of Ethiopia.

According to the legend, the cross was discovered in the 4th century A.D. by Queen Helen, the mother of Constantine who was the King of Rome. 32 She was a true and resolute Christian, so she traveled to Jerusalem to find the Cross of the Lord. She did not find the cross as soon as she arrived. She could not find anyone to tell her (where it was). Therefore she burned incense and prayed to the Holy Spirit to guide her to the place in which the True Cross of the Lord was. Heavy smoke rose from the incense. This smoke went straight up into the sky and then went down in the shape of a bow and guided her to the place in which the True Cross was. There she had the place dug up and the cross brought out. She ascended a nearby mountain and lighted a fire in order to inform her son that she had found the Cross. In this way she revealed that her search had been successful.

Since Ethiopia has been one of the Christian countries since early times, this festival is widely observed. This day is quite colorful through being associated with this religious-type festival and because the rainy season has passed being succeeded by spring, through the appearance of blooming flowers and green grass and leaves. Markets, government offices, industries and schools are closed on account of this festival. People bustling about dressed in their white clothes give additional color to this festival.

What is considered the most pleasing and marvelous sight of this holiday is the dämära. Dämära is the day before Mäsqäl. On this day the people set up the *dämära* (or the bonfire) in a public square. After many long poles are collected, their ends are tied together. At the end of each pole a handful of mäsqäl flowers is tied.

Everyone goes to the church in his immediate neighborhood and celebrates the holiday by setting up the *dämära*. Children and youths help enlarge the *dämära* by adding some sticks to the main pile. Priests and deacons dressed in their best clothes take the cross to the *dämära* and give the blessing while walking around the *dämära*, burning incense and chanting a beautiful chant. The people, following the priests and deacons, sing various songs indicating that spring has come. For example:

Don't put on airs, barley
Because it is the cabbage that saved our soul
Courage, my soul
Dear barley is coming to help you.

When it becomes a little hard to see after the sun goes down, the *dämära* thrusting up into the sky is ignited. The reason (for this) is to commemorate the fire Queen Helen lit after seeking and finding the Cross.

Villagers and city folk spend the evening feeding the fire and warming themselves by it. The young people dance and hurl their *dämära* lights or torches into the blazing *dämära* fire. Some people light torches in their respective homes. They spend the evening and the night rejoicing, dancing and singing. On the following day, Mäsqäl Day, the people go to the place where the *dämära* was burning, scoop up the ashes and make a cross on their foreheads (with it). This day is spent in inviting people to banquets and in visiting relatives.

In Addis Ababa, this festival is very pleasant. The place where it is celebrated is in Mäsqäl Square, a place in which a tent has been pitched to shelter the guests. In that area, only those who have special permission may come very near to this tent and to the dämära. The emperor and all the nobility and bishops are present in that place and celebrate this festival. Since this festival is very important, soldiers, scouts, priests, deacons and the people are in line after line around the square and contribute a special aspect to this festival through chants, songs, and dancing.

The Portion of the (True) Cross in Ethiopia

It has been more than one thousand years that the Mäsqäl Festival has been celebrated with great religious ceremony. The occasion for celebrating this festival and something which gives it a special aspect is the fact that a portion of the True Cross was brought to Ethiopia in the 14th Century. The piece of the cross is located in the monastery of St. Mary's in Gəšen[33] along with the book known as Ṭefut[33] which has many pages and which tells the truth about the way this very cross was brought (there). It is said that this book was written by order (of the king) during the reign of Zara Ya'qob (1434-68).

According to this Book of Ṭefut, during the Middle Ages all of the Emperors in Ethiopia were asked to save the Egyptian Copts from the Egyptian Muslims and Sultans. Twice these emperors intervened to have the Patriarch of Alexandria released from prison. For this favor, the Christian folk living in Egypt, Constantinople and Syria presented precious gifts of gold and other things to the Emperors of Ethiopia. The king who lived at that time, the Emperor David,[34] sent these gifts back and asked to be given in their stead the piece of the True Cross which the Patriarch of Alexandria had in his possession. His request was accepted and they gave it to him, including the pictures which the Apostles Luke and John had painted. On account of this, the festival known as 'Aṣe Mäsqäl' is celebrated in Ethiopia. The date is 10 Mäskäräm.

After King David, his fourth son, Zara Ya'qob, inherited the throne. When he grew old, the Lord commanded him in a dream to store His Cross on top of His Cross. The King, after constantly fasting and praying and living apart from people for two whole years, finally found a mountain in the shape of a cross. On this mountain he had built the beautiful church known as 'God the Father.' He put the Lord's Cross in a gold box and placed it there.

The priests of Gəšwen guard this precious object which is in this ancient monastery. Even though the old church has been burned and pillaged many times, it has been repaired over and over again and is still in service.

They (used to) spirit away and conceal the crown, capes, books and pictures which are inside (the church) in times of trouble when plunderers came. In times of peace they would return them to their places as before.

Every year after the Mäsqäl (festival) is over, many people would gather at this place to see the piece of the True Cross on the occasion of the celebration of the Festival of the Virgin Mary on Hädar 21.

St. John's (Day)

St. John('s Day) is a New Year's holiday which is celebrated every year on the first of Mäskäräm. Even though the identified purpose of the festival is the New Year, there are other festivals celebrated at this same time. The memorial day assigned to St. John the name of which is mentioned above is celebrated on this day. Besides, the New Year is a time in which the rainy season is over, the sun sparkles and pours its light over mountain, field and valley and is generous with its warmth and (is also a time) in which flowers bloom. This is a happy occasion of a New Year. This is the way in which the Ethiopian people, specifically the Christians, welcome St. John's.

Torches are lit toward evening on the eve of that holiday. Those who light the torches are males. After they light the torches and leave the house, they say (the following) while knocking on the door three times:

> Out, cabbage pot!
> In, porridge pot!

and then they go outside. While outside, they let out shouts until the torch finishes burning, saying:

> Oh my flower, Mäskäräm has come
> Courage my soul, Barley-o has come to your aid.
> In Mäskäräm, no one will marry you.
> In Ṭəqəmt I will talk to you a little.
> In Hədar I will talk to you circumlocutiously
> Until the middle of Tahsas,
> Being haughty and roaming in Ṭər.

After that, at 3 or 4 a.m., people go down to the river and bathe. The reason for that is in order to arrive before the birds have taken a drink of water. The meaning of this bathing is to cause any bad luck or ill thing to remain behind with the old year and when morning comes, to welcome the New Year in (a state of) purity.

In the morning, everyone slaughters a chicken, sheep or goat according to his financial and housewifely abilities. He also slaughters castrated sheep. Many people differ in the kind and number of the sheep, chickens and goats they butcher. The reason for this is in order to propitiate or expel or see off the evil spirits depending on their various natures. Depending on the number of spirits, one may butcher a red, black or golden chicken or a whitish black with a blaze on the head or dark-brown sheep. Persons holding this belief who propitiate the spirits wear glass bead necklaces on the festival day. They recite magic formulas.

On account of the matter of reciting magic formulas, especially those who say 'We have been possessed by Addo Käbre,' they recite magic formulas night and day for three days starting from the festival day. At this time they sing the _zar_ songs. (The spirits) give their hosts no peace. On the third day when their reason returns, they cease their recitation just like one who has awakened from sleep. Others who believe in spirits give a special banquet. Its kinds of foods are limited to a slaughtered chicken with its feathers (still on), hoe cake, parched corn, sesame cakes, wheaten bread and such like things. They take this and drop them on the highway either mixed together or singly. (All) this is a thing which they offer as a sacrifice so that the afore-mentioned evil spirits will help them get rid of illness, want and other misfortunes of life. The secular name for this kind of sacrifice is _dängara_. When a passer-by sees this sacrifice, he must hit it with a stick, pour water on it or otherwise take a taste from the top of what can be so tasted, saying 'I got here first.' It is believed that this will help the person not to be sick because of the evil spirit.

In this way, smok(y fires) are lit and at least one chicken slaughtered in every house. The reason for this slaughtering is that since one has been associating with evil spirits for so much time, no one goes out of his house to another place before 12 a.m. This is just to be safe from evil spirits. In the afternoon, children and youths bearing flowers for relatives and neighbors come to say 'Congratulations on (God's) bringing you from one year to the next!

What is pleasing in this ceremony is the girls going from house to house in groups, singing. It is a game which they play to get someone to say 'Happy New Year to you' or to get a present from another (person). While they wander about, they sing a New Year's song like this:

Oh my flower (song leader)
Verdant . . . (refrain: singers)
My comrades . . . (song leader)
Verdant . . . (refrain)
Stand in a row
Until I gather wood
And build a house.
Let alone a house,
I don't even have a fence.
I will spend the night outside,
Counting stars.
Flower, blooming with a killer (song leader)
(refrain singers)

In this way they spend the day, talking about their achievements, gathering presents and after dividing up what they have obtained they go home as evening falls.

This festival is known by several names: St. John's, New Year's or *ənquṭaţaš*, but its joys and observance do not change its character.

Merchants

In Ethiopia, the word merchant is a name given as a general appelation to those persons who make a living by engaging in trade. Differences are apparent among the traders according to their respective functions.

The merchants of old passed away after doing much good by passing through many districts with (mules) loaded with merchandise, bringing the things the country needed and taking away the things the country produced and grew. Even though their basic function was trade, they being an instrument for an exchange of customs, they acquainted the country with other countries. The ones who laid the foundation for Ethiopia's present history are these merchants.

While their good deed is to be admired and appreciated, at first at a time in which (modern) culture was not widespread like today, it is necessary to realize how much effort was incumbent upon them. Inasmuch as they went across many districts, they arose at night and after finishing most of the long journeying of their day's travel before the sun became very hot, they would rest in a kind of shade when the sun got too strong for them. Then, before the sun began setting again, they would travel on, resting for the night at the place where it got dark. Camping together at night, guarding their livestock from wild animals, talking about the state of their trade, taking turns sleeping, they would resume their activity the following day. Since there were many difficulties on this long journey, many merchants would put their baggage together. They would load their goods on mules, horses or donkeys, according to the situation of the place. If they traveled in a place of a desert type, they would load up camels which (can) go (in such conditions). This is because (a camel) can stand the sand and heat of the desert.

Most of the time their merchandise comprised spices, jewelry, incense and myrrh, perfume, precious stones and the like. When trade became very wide-spread, they would go around with wild animal pelts, ivory, textiles and the like. They would deal in meat, livestock, pack animals and farming tools in places from which the distance from town and the roughness of the journey would not deter them. The merchants from distant places used to deal in goods which would not spoil on account of the long journey or the change in climate.

For the goods which were loaded on mules they used to need straps, wooden load stays, sacks, thongs for attaching last-minute additions, bags and saddle mats. Often they would travel by putting a saddle atop the load (of goods). The reason for this is that if some animals returned unloaded and barebacked, the merchants would ride them so as not to get tired. When they returned, they would do so singing, intoning war chants and reciting poems of sorrow so that the journey would not bore them.

Along with their trade articles they would take various kinds of food for their provisions, keeping them separate. The food they would take was mostly dry provisions. Thin bread, *dabbo*, *č̣əko*, *dabbo qolʷo*, and roasted barley flour were never absent from the bags and baskets of the merchants. Neither requires much preparation nor will it spoil. When they would come to a place where there was no water, it is obvious that their dry food would create much difficulty for them. Therefore it was customary to take water or beer in a leather bottle or in a horn.

Merchants of old, after suffering from the length of the journey, the heat of the sun, the cold of the night, the frost of the morning, the nature of the climate, from wind, from illness, from all these (things), being separated from their families at least two or three months, have passed away after laying the basis for modern commerce and after founding towns. Today's commerce, having changed its aspect on account of (modern) culture, has many improvements visible in it, the year's journey being limited to a day or a week, cities having been built on the plain which used to be a place of shelter and for spending the night and because the food which used to go carried on their backs can (now) be obtained at a hotel. Salt bars and rock salt have been replaced by money. The varieties of merchandise have come to be numerous. The profit is rather large. Nevertheless, the techniques which the trader has obtained from this original foundation are based on the effort of the traders who preceded him.

Artisans

In our country, the men who are called artisans are of many and varied skills. These men own no plots (of ground) in the city nor family land in the country. Mostly they live in a client status. Their daily living as well as their year's clothing is based on their skill. A few of them are those known as weavers, metalsmiths, blacksmiths and tanners.

Weavers. They make (things ranging from) small näṭälas and belts to skilfully decorated native dress of various kinds. Like the other skilled craftsmen, a difference in the skills and ability is apparent among the weavers. The weaver who makes šämmas of multicolored hems and produces various kinds of decorations may gather in quite a bit of money. The weaver who is rather superior in his skill and who has many customers may, in consideration of the situation of his income, move to a place in which a great many people live or to a town which is somewhat acculturated. Next in reputation to a maker of šämmas with multicolored hems is the gauzy {šämma} maker. He is particularly popular with the ladies and girls. The multicolored-hem šämma maker and the gauzy šämma maker mostly turn out (clothes) through recommendation only, not cheap run-of-the-mill clothes. In any case, it is necessary to wait one's turn for a long time to have them make any clothes (for one) to wear. In contrast to those weavers who have superior skills, there are those whose skill and income is considered low who make thick kutas, robes and gabis. These (make) their living in places where people's incomes are low or in the countryside, because the clothing of the country (people) does not follow the modern style. Even though the income of one who works in the countryside is limited, at least he does not lack enough income to maintain himself. If he perhaps moves to the town with the intention of bettering his living standard, he will have to compete with reputable makers of garments or else spend day after day at the market.

If the number of weavers is large, they may settle a little apart from the gentlefolk, otherwise they live in the available and convenient places mixed with the so-called gentlefolk. The permanency of their settlement varies with the condition of the market. Should the market be slack after the village or neighborhood accepts them, they pack up their baggage and odds and ends and leave just like they came. Since they have no immovable property or ancestral family land, they do not consider more than a mere trifle wearing themselves out (moving) from place to place just like nomads (do).

The weaver's wife may make pottery. She is called a pottery maker or dä̆banansa. Since the weaver's children living in the country are unable to go to school they grow up learning their mother's and father's trades. Therefore, the fact that families like these are trained in the same kind of skills is not surprising, even though it slackens the country's growth.

Metalsmith. Another appelation is ṭä̆bib, but today they have started using the term ṭä̆yəb. The metalsmith makes jewelry for men and women from gold, silver, brass and copper. The one who makes trappings for the nobles' mules and horses is this same smith. Among the most typical items of jewelry which they make for women are necklaces, amulets, earrings, bracelets, rings, crosses, and anklets. As for the men, they have them make crosses for the neck and rings for the finger.

The smiths do not gather together in one place and do not live (there) like the weavers or tanners. Even in the country they are not to be found in many places. On account of this, country dwellers wanting jewelry go to the towns. Like the weavers, the metalsmiths vary in the excellence of their trade and refinement of their technique. A metalsmith of repute always works only gold and silver. Since he has a lot of customers, his income is (in keeping) with that amount. They say of them that the metal worker's income would be high had it not blown away like ashes. When they praise them they sing:

> Your metalworker husband, the beauty, the beauty,
> He fashioned me like necklaces and rings.

Since the metalworker's wife is a bit proud, she does not make pottery.

Blacksmith. He is called 'Smithy-o' and 'Metal-o.' Even though his efforts are (expended on) various kinds of (ferrous) metals, he stands somewhat apart from the metal worker on account of his particular skill. While the metalworker makes complicated jewelry, the blacksmith makes plowshares, plowshare rings, axes, sickles and such like. While he makes weapons like daggers, pikes and spears, he may occasionally repair broken rifles and pistols. Even further, there are those who work by smelting the ore and melting the metal. The smith's wife, just like the weaver's wife, makes pottery. The sons follow their fathers' trade.

Tanner. Except for parchment, he makes all the things which are made from hide by smoothing and softening it. Since making parchment is somewhat more complicated, it is left to the scribe who is trained in that skill on that account. The tanner makes red oxhide sleeping mats, decorated hide mats, leather bags, slings for toting babies, sheepskin capes, book casing, girth straps, horse and mule saddles and all the reins. Besides this, he trims with leather household items like *gunna* baskets, sieves, *ənqəb* platters and *säfed* trays. Since making things from hide does not get very far without water, the tanners' settlement is not far from the riverside. The tanner's wife makes pottery.

Artisans generally have the same appellation--*ṭäbib*--even though their skills differ. Their place in society is low. Even though their skill is popular, the artisans are held in contempt. They do not come in numbers into a quarter (inhabited by) so-called gentlefolk to live. This is because of a belief that their eyes are not good for children and livestock. Today this belief has become more and more attenuated, especially in towns. Even though the reason for this is not specifically known, gentlefolk have grown close to the weavers and metalsmiths more than the other artisans, but have held off the tanners and the pottery makers. Since people have segregated them and since there are no quarrels about family land and property among them, artisans are not people who frequent courts. Even though they become rich, they do not give up working unless their strength becomes feeble.

Artisans do not ever marry with so-called gentlefolk unless by a miracle. They do not become brash and ask (a gentleperson's daughter in marriage). In the countryside especially a usage like this is still prevalent. City gentlefolk, however, have begun to marry up with them saying, 'After all, what can one do about (the changes) the times bring?' This happens if the artisans give up their old occupations and engage in commerce or government work. Even among themselves, they have little liking to marrying each other unless compelled, so metalsmith (marries) with metalsmith, tanner with tanner, weaver with weaver.

In all spiritual activities they participate fully with the gentlefolk according to their belief. They conduct *mahbär* and *sänbäte* societies. They adopt each other. If they are Christians, they can baptize one another. They give presents to the church in their parish according to their trade. The weaver offers sacerdotal garments; the tanner, drums; the smith, prayers sticks and censers; the metalsmith, crosses and the jewelry necessary for the sacerdotal garments.

In the countryside, some artisans educate their children by sending them to a place where a religious teacher is available. Even though they become trained after having learned to spell and to read the Bible and take orders being ordained priests just like gentlefolks' children, they are not permitted to say Mass. Even though they may do so in a district in which they are not known, until this wicked custom is wiped out by decree and by the passage of time, artisan will live with artisan and gentlefolk with gentlefolk being segregated from each other.

Minstrel

From the beginning there were persons in Ethiopian society known as minstrels who were never without a masingo-fiddle on their shoulders, a harp in their arms, who went from place to place, tavern to tavern and wedding to wedding, leading their lives by praising people and playing love songs. Though a minstrel's voice might be beautiful, his manner of reciting a poem pleasing, and his manner of playing the masingo and harp enchanting, this same minstrel was not respected for his skill, he was despised. As a matter of fact, the name 'minstrel' was like an insult. His skill was only for a monent's pleasure, for him it was not a means for lasting respect.

At the very least a minstrel had to know how to play a masingo or a harp. (Would) he be perfect, he must sing. Since his poems have meaning, he must know a lot of poetry. Even though it seems that the essence of minstrelsy is based on knowing the melody, all those who could play the fiddle, pluck the harp and let their voices be heard make it a means of (making) a living, considering it as a trade.

Even though a male minstrel may be seen from time to time traveling about alone, singing at various banquets and taverns, most of the time they are seen as married couples. The way in which they meet is through the similarity of their skills. When the man plays the masingo, the woman, her outer garment rolled down to the waist, puts both hands on her hips and sings while trying a sort of shoulder shrugging now and again. The kinds of songs they know, they sing with different lyrics. If where they play is at a wedding or a house where a banquet is given, they play (songs) praising the persons attending the banquet or the bridal escort party. The lyrics mention the goodness, manliness, importance, beauty and affection of these persons. When the woman runs short of lyrics, the man tells them to her. When (one) of the listeners strikes up an animated and lively poem, the professional singer sings joining in with the melody and wiggles her hips and performs the *əskəsta*. When she gets tired, the man takes her place. At that time she is not idle. She passes among (those present) with her *näṭäla* held out and cash is bestowed on her by all those who were pleased (by her singing) and to whom praise was offered. Sometimes they plaster the bill to her forehead. When the man finishes playing, she takes his place. In this way, they collect quite a bit of money. In addition to this, they do not have (to pay) the bill for food and drink. They travel about from tavern to tavern playing like this. Seeing someone getting a little high, one praises and extols him. One who is high will take out money and give (it to them), and when things are lively, he offers drinks to everybody. When there is a lot of inebriation and commotion, there will be many seeking praise. The minstrels, taking gulps of the [illegible] mead or beer and arrack, sing until it makes them sweat. After doing (this) all day, all evening, they tie up the money they have collected (in their shawls) and go to their respective homes. From christenings to weddings, from celebrations of the *tabot* to public holidays, there is no place to which minstrels do not go. This work which one began with the intention of wresting a livelihood has become convenient and since it has become like a habit, whenever one finds the smallest pretext, one sings. Often, one does not change the pattern of the melodic type and the lyrics. The songs dealing with love, bravery, beauty and goodness are distinguished not just by melody but by lyrics. In any case, the greatest beauty is on the part of the lyrics. A minstrel who knows (how to compose) lyrics provokes merriment, causes sadness, rouses memories, stirs admiration through his verse and his style even though his voice may not be dulcet. Sometimes his verse may become a means for begging. Whether or not the lyrics mentioned in a song are consecutive, no one takes it into consideration. If each (line of a) poem ~~(two hemistichs)~~ has a separate meaning, the first refers to manliness and the second may refer to love. It seems that the minstrel composes (them) by having it in mind.

As mentioned before, minstrels are found occupying a low level in society. They don't mind. Their marriages, societies and burial societies are with each other. Since becoming a minstrel is held in contempt, no one wants to become one. Those who become minstrels are those born under an unlucky star, who are afflicted with misfortunes and who do not feel this contempt.

Since we have mentioned the minstrels, let us discuss the Lalibelas for a bit. The Lalibelas manage (to make) their living by also going around to any banquet, house or wake. They differ from the minstrels by the fact that most of the time (a Lalibela) is not by himself. At all times they travel about in numbers as a family. Their melody is of only one kind. Though they originally were only just for songs, and later, when they made this the basis of their way of life, and today, after being transmitted from generation to generation, it has become the profession of their group. They have a belief that unless they get up every night and cry out, they will become lepers. Even though they sing while traveling about like minstrels, unless they get the money they seek, they scream stubbornly until it is repugnant to the ear. Their wedding reception occurs by waiting for somebody else's wedding (or) banquet. They do not have solo poem reciters and refrain singers and əskəsta performers like minstrels. What makes them the same as the minstrels is their shouting. If they say the minstrels and the Lalibelas make their living by shouting, it is said of them that minstrels and Lalibelas have no homes. The Lalibela is held in more contempt than the minstrel.

Let us list a few of the poems the minstrels play:

'Though I find out about it as a minstrel,
His eye resembles a wildcat.

'Milord Ato So-and-so, rain has fallen on you.
If I am hurt, may it flatten you.

'If I were God, I wouldn't be proud of my power,
I wouldn't make (something) in order for it not to last, in
order to destroy it.

'When they look at a pot from a distance, it looks like iron.
For the one who has examined it, it becomes earth for potsherds.

'I know that God does not walk in shadows.
I wait while they tell me the day will pass.

'Ato So-and-so's character is a very annoying one:
He bows to his enemies and is arrogant toward his friends.

The Daily Duties of an Amhara Farmer

The thing which determines the kind of work for an Amhara farmer is the time of the work. The reason for this is that the principal tasks of the farmer are plowing, weeding, mowing and threshing, so the farmer carries out his tasks by following the seasons according to the conditions of the onset of rain or the appearance of the sun. When it rains, there will be plowing; when the sun comes out there will be sowing. When the season of sun(shine) prevails, the seeds grow, mature and reach the mowing stage. After (the grain) is reaped and threshed, what is to go into the granary is put there and what has been selected for the market is measured out and set aside. While all this is taking place, the farmer decides the details of each day's work on the evening preceding that day. He will discuss (matters) and ponder (them) seated on the earthen bank inside his more or less comfortable hut in the presence of his wife and children. He allots the (various) tasks and (all) head for their respective beds.

Early in the morning when the cock crows, the lady of the house rises, and groping (in the dark) makes her way to her grinder and humming a song in a low voice, grinds the grain that she has prepared, (the grinding stone) making a rasping sound. When dawn is near, the birds' chirping is lively, the morning's sunrays come in through crevices in the walls and roof and put to flight the darkness inside the house at which time Mr. Farmer gets up. While still in bed, he mutters in a hoarse voice something like a buzzing and says his prayers by heart. Wrapped up in his gabi so that the morning's frost may not nip him, he gets out of bed, takes the livestock from the stalls and pen and feeds them hay. If he has had a smattering of education, he may sit on a stone outside his house and read a few pages of the Bible.

His wife, who has been making the grinding slab rumble, uncovers the fire which she had banked the evening (before), spreads some kind of twigs on it and after (re-)lighting it, she heats up the sauce left over from supper and summons her husband to eat breakfast. The husband sits down on the tanned hide spread out beside the hearth and slowly puts food in his mouth while warming himself by the fire and contemplating the day's work. His children gather and eat breakfast from what is left over. If it is a fast day, all go off to their respective tasks with empty stomachs.

If it is plowing and sowing time, he goes (to his field) with his first born son, the seed being knotted in a bag and carried on mule-back. He carries the rather heavy plowshaft and his son the lighter plowshare. He arrives at the field having inquired, along with his greeting, of farmers like himself or of passersby about the sufficiency or insufficiency of the rainfall and the dampness of the soil. He yokes up the oxen, hooks up the plow shaft to the yoke, divides up the land (to be plowed) by furrows, and (then) plows, putting the seed in a sort of šämma, and sows. Grasping the plow handle in one hand, his whip in the other, the plow scratching the ground evenly, he urges the oxen on by letting them hear his voice, saying 'Pull! Up! Down!' and beating them on their backs with his whip and when necessary, thrashing them he tills the land. When the oxen fail to proceed in a straight line, his son guides them straight while being alongside them.

When it is midday, if the field is near his house, he unyokes the oxen and lets them graze while he goes home and eats fresh ənǧära in fresh sauce. But if it is far, his wife takes him his lunch in an agälgəl-container with a canteen which she has filled with beer. They eat together and discuss the work they have done during the day and what they will do later on. If his lunch (was eaten) at home, the farmer may lie down in his bed or on the embankment after finishing eating and take a short nap. If lunch was (eaten) outside the house, he spreads his šämma over a stick like a tent and lies down there. As soon as he has rested a little, he yokes the oxen again, plows what is to be plowed, sows what is to be sown and when the sun sets, he unyokes the oxen, and packing up the remaining seed, goes home. If the plowing is to be done over again, he leaves the plowshaft and plowshare in the field and will return (another day). Since the yoke has a leather fitting (for the plowshaft) on it, he carries this fitting home with him so that animals will not eat it. As soon as he arrives home, he takes off the animal's harness, brings his oxen an armload of hay from the rear compound and scatters it (on the ground) for them or puts it in the manger for them. If he has a mother and father living in his compound, he goes to find out (whether) they have spent the day well and to inform them that he has spent the day well. Discussing what he has done in detail and what he has planned, receiving (their) advice, eating all the food that has been prepared (for him), and drunk what was to be drunk, he returns to his (own) home. When he comes into his house, he sits down on the sheepskin near the hearth with his wife and children, and surrounding the fire which is light and warmth for the house, they talk at length, they discuss things. The wife serves her husband in a special meno-tray and to her children (she serves) in a tray some of the parched grain which she has prepared by parching during the daytime. If there is beer, she serves it to them in a horn cup and in gourd dippers. The news, the comments, the stories add the warmth of family love to the warmth of the fire. When supper time arrives, the oldest children are served with the mother and father. The younger ones light the fire and stand (beside them) serving (them) until their turn comes. The wife rolls up the part of the ənǧära that has been wetted by the sauce and puts it into the mouth of her husband and children.

The husband too puts food occasionally in his wife's mouth. As is the custom, they put food in the mouths of their children who were standing serving them. When the husband, wife and older children have finished eating, the younger ones are served.

Later the wife washes the husband's feet, the children wash their own feet and (all) get ready for bed. After the wife lays out the grain which she will grind when she gets up before dawn, she banks the fire, goes to bed by feeling her way and after taking off her clothes, lies down beside her husband. The day's work comes to a stop at this point until the morrow.

Landholding among the Amhara

Inasmuch as most people in Ethiopia are farmers, they love the soil more than any other thing. On account of this, there are many ways in which people own land. One gives (different types) of land-holding different names: family land, military service land and mortgage(d land).

Among the Amhara, family land is very popular. When a father or mother dies, ~~and~~ at the time of their deaths upon making their wills, they place a curse, saying 'May whosoever sells or exchanges the land which we have bequeathed give birth to a black dog.' Since this curse is greatly feared on account of religion, any person, unless in absolute want, will not sell or exchange the family land which he has inherited since this would gain for him the (low) opinion or hatred of anyone hearing of (his deed). In the Amhara area, rəst or family land is an appelation applied only to this (land) which is obtained by inheritance. Various appelations are given the other (systems) according to the various circumstances. Since family land becomes smaller and more restricted during the time in which it is handed down from generation to generation and age to age, the developments of quarrels and disputes among their heirs is something unavoidable. Encroaching on boundaries, appearing in court, threatening to kill the other person with poison or some other convenient way, murdering each other, all these are complications linked with family land. They express the zealous love they have for family land like this:

> Let him have it with a Mannlicher (rifle)
> Do it again with a wanza (branch)
> There's no joking around
> With family land or the wife.

→ What is the principal reason for a dispute is when the division is unclear, the mother and father having died on account of sudden illness without having had time to make out their wills. At a time like this, the heirs tell each other, 'This ought to be mine, that must be mine,' and so they quarrel bitterly as though they had not been engendered by the same (parents). According to custom, at first relatives, being arbitrators, try to calm down the quarrel by giving advice and by scolding. If there is a more violent quarrel, transcending that one, the matter is transferred to the courts.

A second instance, too, which is a cause for the quarrel is a change in the will. This means when the deceased, through being weakened by disease or being advanced in age, realizes that death is near, he summons the father confessor and the elders of the area, bequeaths his land as well as his other property according to the rules and places (the will) in the hands of witnesses. However, he may recuperate again, God having spoken (to that effect), and live for a long time in good health. During this time, one or two of those declared to be the existing heirs may do the testator a special favor and gain his affections. Later on, his death is inevitable and the testator may get suddenly ill and while in his death throes, having forgotten the text of his earlier will, so with the intention of benefitting those who did him a favor, he will have another will written. He will give different property to the ones who his gratitude. A thing like this brings on much disputing and appearing in court. All those who claim to be heirs submit evidence (to show) by what reason the will is not correct and that the shares must again be apportioned. This matter is a kind which is difficult to judge.

The cause of the third kind of dispute which creates more disputes than all the others is if sometimes the children are born of different mothers or different fathers. For example, the mother may have one of (her) children by a man, then divorce the first one and marry another man. She may live in love with her second husband a long time. The child of the first (husband) is considered part of the new household and lives with the others. He grows up. The (second husband) becomes ill. When her husband dies having been ill or unexpectedly, since the will is undoubtedly prepared and deposited, the woman's child (by the first husband) is included in the will according to the rules. But after all, (the deceased) did not engender him and so the share of this stepchild will not fail to be small. If the stepchild has reached the age of reason, he will realize that the man was not his father and will probably struggle hard to obtain a more satisfactory share through his mother. The disputes arising from this kind of situation use up lots and lots of time, especially if the child is a bastard. In addition to this, if his relationship as a stepchild is to the woman, the complications may be just as great.

Sometimes the will remains completely valid, and after the contract is fully established in accordance with the judgment of the elders, one of the heirs, in the belief that (his claim to) the land is sound, may pour out his wealth, develop the soil and after he has gotten rich (thereby), a contender from no one knows where may rise up against him, claiming that he is an heir (also). This contender may argue that before an outsider enters in (to the inheritance) he (i.e. the contender) has prior rights, even if only to purchase (the land) inasmuch as he is a relative. A thing like this is one of those which crowd the court's docket. A dispute like this arises mostly between children whose heirship is undoubted and relatives who are (children of) another (collateral) line. While the one who bequeaths is alive, those whose voice was never heard while he was alive arise in various places claiming that they are relatives. Especially if the father's and the mother's sides do not agree on the manner of the inheritance, the arguments and disputes may not end with a day in court or the (arbitration of) the village elders but be settled in thirty or forty years. When one dies, his replacement (in this dispute) continues the dispute. By going on this way, the land may be passed from generation to generation without being properly worked.

Parents may detach a bit of land from the (property mentioned in) the will as a handsel when they marry off a child. When they die, the children divide up the shares allotted them in the will according to their birthright. Generally considered, those who are in a married state, take that which is the more useful of the family land. The source (of the problem) is the fact that shares are not (evenly) allotted, in addition to which envy, spite and stinginess are added--and so a life-long dispute is created.

Inasmuch as the complications and kinds of relationship are many, it is very hard to find out who is the exact heir. Even though one may be a relative, if the will does not mention him, he will not obtain anything. Should the will mention him, and he not have any kind of relationship, the notion that he (should) get it because the will mentioned him finds no acceptance in the customs of the Amhara people. What may qualify one of the heirs for a bequest is his obtaining relationship, through favors (and) good deeds. The will does not depend on birth but is (based) on favor. Therefore while one who has obtained someone's gratitude ought to obtain what the will assigns him in keeping with the law, the fact that he is not related by blood may be a great obstacle to him. Relatives will not accept the will quietly. The suspicion that (someone) intoxicated him or gave him some kind of poison so he would bequeath (something) to (this someone) in his will may develop.

In Gondar especially there is a method for obtaining family land which is (known as) *ǧännəno gäbi*. The story for this is that once a man got married but did not have sufficient livestock, so somehow he gave a dowry and married a rich man's daughter. The girl's father took a piece of his family land so the bridal couple could make a living farming without going too far away from him and telling them to support him when he got old, gave it to them. They lived together farming along with him. They got to be well off by building up their livelihood. When they suddenly divorced, they had to divide only the property they had produced together, but they argued a great deal about the division of what had been obtained through inheritance, just as though they had not eaten or drunk together.

They make use of *ǧännəno gäbi* in another way. A man notes the property of a divorced woman and with the intention of improving his living standard, he marries her by beseeching or some other way. As soon as he marries her, he takes over the land and works it properly. He makes her rich and so they live (together) in harmony. She treats him properly, loving and respecting him. But always love and peace do not get far, particularly with property, so a quarrel breaks out between them. Their love cools. They reach (the stage of) divorce. At this point, even though the man is eager to divide the family land, since the one who has more power is the woman who owns the property, his chance of obtaining the land by citing the law or reckoning descent is slim. When necessary, the wife may renounce him, saying that she let him have her home just for nothing, but he is not her husband. Even though it is the case that the property they have produced together must be divided according to the law and given to them, there is no special law permitting the husband to share in the woman's family land just because he is her husband. Even though the matter looks clear-cut when it is considered, one of the reasons that the number of people at law is so great is (due to) something like this.

Since on the government's side there is no law to bring such disputes as these to a verdict in a decisive fashion, it is not surprising to see the courts year after year full of people at law in (matters) such as this and the dockets crowded (with them). Meanwhile the land goes on, rainy season alternating with dry, without being plowed and without giving its produce properly.

What is the Daily Work of the Ethiopian Woman?

Ninety percent of the Ethiopian people make a living from agriculture. Because of this, the work which both men and women do from morning to evening is related to this activity. The Ethiopian woman who appears as an example under this heading is the busy farmer's wife. Therefore all her work will be related to his. This afore-mentioned lady is the farmer's wife who, day after day, for about 18 of the 24 hours we recognize, is on the go all day without feeling weak or bored, then spends the evening grinding and spinning. For her, the day begins before daybreak.

She rises when it is dawn, (does) her grinding and when the birds (begin) to chirp, does her feminine duties, then puts her crock on her shoulder and goes down to the river. After she brings back the water, the morning frost stinging her bare feet, she starts sweeping the house. She stirs up the banked fire, adds more wood and then wakes up her husband. While Mr. Husband is still in bed, he says his morning prayers in a rising and falling voice. Placing the water she has put on the fire off to one side, she puts the beans in hot water. She offers the lukewarm water to her husband so he may wash himself. By the time he is dressed, she offers him the steeped beans, then goes to the pen to milk the cows or goes outside. When the husband departs for the fields, she takes the livestock remaining at the house to pasture. Having done that, she returns to her household duties.

She gathers up her skirt, rolls up her sleeves to her shoulders, and starts scooping up the dung. She makes a paste with the dung she has scraped up from the pen and plasters her house with this wet dung. Until the house dries, she goes to a neighbor's to drink her morning coffee. Upon returning from there, she in turn puts coffee on, calls a neighbor, and after spending the morning chatting, when the sun is high, she makes just enough of her delicious sauce, packs her bread in a medium-sized basket, puts her beer in a drinking gourd, and heads for the field where her husband is.

She summons her husband who has been broiled by the sun's heat and who has been exerting himself by his work in the field to a shady place, and putting bits of ənǧära placed in the basket she has brought into his mouth and giving him mouthfuls of cold beer to drink, he having his hunger appeased, then she begins putting food in her mouth together with him. As soon as they have finished eating and resting, if there is any task in which she may assist him, she helps him in trifle things. While he plows, she weeds.

As soon as the sun gets to be somewhat hot, she returns to her home and resumes her womanly tasks. Making dough, butter, preparing the dough for bread and baking the dough are her habitual duties. After baking the ənǧära that is to be baked, she bakes the dabbo that is to be baked. When the sun goes down, she gathers the livestock together, separates the cows from the calves, and after penning them up, takes the milk container and goes in (the pen) to milk the cows. When she thinks the calves have finished suckling, she has them go into their various stalls and locks them in and so finishes the task she has (to do) in that regard.

When the husband comes home after finishing with his field, she takes the plowing equipment and has it put in the house, after which she rubs his feet which have been on the go all day with water she has been keeping warm, washes them, rubs them (again) with something like butter, and gets out the amekäla-thorns with a safety pin. After she lets him rest, she has him lie down on the sheepskin she has spread beside the fire so that he may breathe a sigh of relief.

She heats the sauce she has made, serves her *ənǧära* on the *mäsob*, has him take a swallow of her cold curdled milk and they eat their supper while she puts morsels in her husband's mouth. When the table is cleared as soon as he is finished, she boils the coffee, burns incense, and they send their prayers to God that they may spend the night in (His) bounty as they spent the day. After that she pours coffee from the coffee pot into the cups and hands (a cup) to her husband. She also drinks (coffee). They discuss what they were doing (during the) day, consider what they should do in the future, drink the coffee to the third (steeping) and finish it, after which the lady of the house begins clearing off (the table) and cleaning up the dishes. The husband goes to bed or to the earthen bank and lies down. After the wife finishes that day's tasks and has prepared for the next day's, she says, 'May He be praised' and lies down close to her husband. When they fall asleep, warming (their) bodies with love, heaven and earth part without their realizing what they are resting on. The tasks of the next day will resume just like all those which have passed.

Functions of an Elder in Society

Those who are advanced in age, who have experienced a lot through having lived a long time and who are grey-headed or bald are called 'old men.' This is the literal translation. Be that as it may, a youngish man, in age (practically) a child who is mature in his views and resembles an elder in his actions and character is ranked on the level of the elders.

A person who is called an elder on account of his age as well as his actions and his way of thinking has many functions (to perform) in society. His essential qualifications are to understand the makeup of society, to know thoroughly the customs, to observe and respect the laws and rules, to participate in the sorrows and joys, not to be proud, to be sympathetic and compassionate towards people, not to be biased, to help and console people through understanding their problems, to fear God, be listened to in discussions, to express his proposals correctly, to comment by (using) the proverbs he knows, to instruct, judge and in general be an example to his social group through his seniority and through having lived a long time and experienced much. Even though these are the qualifications of an elder, it is difficult to find one who possesses all of them completely, especially among young men, and so those who are qualified for eldership through their qualifications are those who are venerable on account of their age.

Let us list a few of the functions that are performed in an area in which elders live.

At marriage, the elder brings about the betrothment through being the intermediary. He causes the two families to be bound together in family relationship by stating, 'The daughter of so-and-so is the one for so-and-so's son; they are suitable for each other, they are well-disposed towards each other.' In the (making of) the (marriage) contract, he may be the arbiter or the guarantor. But if not, he may merely have the contract brought to the settlement. He may be considered as a witness.

At divorce, he may arbitrate between the quarrelling husband and wife. He hears from both sides the origin of their quarrel which has become the cause for their misunderstanding on both sides. He may reconcile them by seeking an impartial middle way on which they can agree, or through reproving and getting angry and separating them, telling (the woman) to take up a (separate) dwelling and telling (the man) to do likewise. Still, should their quarrel be intense and it seem to him that they will not agree, they may divorce after dividing up the property which they have produced equally and having separated their livestock. He will arrange for the wife to go back to her parents or her relatives with the things belonging to her.

When anyone in the village becomes feeble from illness, he may go to the sick person's house and stay (a while). He may visit (him), talk with him. If it seems to him that this enfeebled person may not recover, he may sit near him and await the passing away of this person. If this ill person gives his will or utters (it), he listens to this will and receives it. He writes what is to be written down. If he cannot write, he has someone write it down. When the ill person dies, he closes the eyes and the mouth of the dead person and may enshroud the corpse. He arranges for the summons and message of death to be sent to the places where the deceased's parents and relatives are. He transmits orders so that the provision contributed by the community will be collected in time and so that guests coming from far and near for the funeral may eat from it. He sees to it that the grave is dug and made ready in time. By standing up and taking charge, he oversees the burial society's funeral attendants, telling so-and-so to do this, so-and-so to perform this task so that the funeral ceremony will be carried out properly.

He is the one who sees to it that the funeral attendants and the mourners get something to eat and drink at the deceased's house and then leave. He makes the arrangements in every respect so that guests from far away may stay overnight. He is the one who gives reminders so that the memorial service for the dead, the forty day service as well as the anniversary service will be carried out and not forgotten. He divides in the presence of the relatives the property which is for the children and the relatives in accordance with the deceased's will. He sees to it that the rules and procedures of the area's burial society are properly carried out. He has the person who did not (help to) bury or contribute to the community provision when someone died fined by the judges of the burial society. If anyone refuses to be fined, he has (the offender's) provision or his _qunna_ of grain impounded.

When people of the district quarrel about family land or some other matter, he sits down with elders like himself and asks the quarrelling people, 'Let us reconcile you.' Just as in a quarrel between husband and wife, he finds out by asking from both sides the cause of the quarrel between the two antagonists and the reason by which they are at a misunderstanding. After he gathers this information, he says, 'So-and-so, you have done wrong, you have committed an injustice. You have acted like so and like so, you will be punished.' (Then,) 'So-and-so, you have been wronged. However, forgive the injustice for our sake.' Thus he cools down the antagonists from their anger and their resentment. Finally, he reconciles them by finding the one who has committed the wrong, have the injured party recompensed, and if the dispute is about family land, have it divided up through agreement, if it is a killing, pay out the bloodwit which the one who did the killing has produced for the ones whose duty it is to avenge their kinsman, and after having reached agreement with those engaged in the vendetta, to have them swear by making them clasp the cross, call out God's name, and strike the church door so that the house and property which were destroyed will be replaced.

Intervening between customer and merchant, buyer and seller, he searches for a way in which both can agree on a price and brings them to agreement by causing them to come to a rapprochement, telling them, "You, this is enough for you; sell at this price." "You, do not speak so, buy at this price," so that they will do business with each other. If he is asked to evaluate the price of a plot (of land), an object or (one of the) livestock, according to local custom (or) local value he decides what the price seems to be through visual appraisal, saying, "This costs this much." When people make a transaction, he will indicate by (his) testimony that they made the transaction, that they sold (or) exchanged voluntarily ond willingly. He will have the contract completed by (acting) as contract expediter.

When brigands or outlaws start up in a district, he repeatedly sends messengers after consulting with the elders of the district so the outlaws will give up outlawry and come home. If (the outlaw) refuses to accept his advice and continues his acts of banditry, he reports to the governor of the district that the brigands are causing problems by pillaging the area and disrupting (its) security. He arranges by working with the government for the brigands to be caught. When a house is set on fire or a person killed and the arsonist or the murderer is not known, he attends the communal inquest and by assembling with the (other) elders, inquiring, counseling and collecting evidence, he finds out the identity of the criminal by the "bird" 35 and informs the government of this.

When two districts which are limitrophe quarrel over family land or some other thing, he argues either with the government or with the (other) elders as the lawyer for the district if his district is (one) of the quarrelling ones. He pleads his case strongly so that his district's best interests and privileges will not be adversely affected and so that its borders and limits will not be deranged. If those who are arguing are from other districts, he sits as arbitrator, reviews the case and brings conciliation about.

When a new government decree is proclaimed, he studies this decree, and after discovering what is good and what is not good (in it), he explains it to the people of the district. If the decree seems to him to be unsuitable for the people of the district, he takes counsel with elders like himself and appeals to the government for the decree to be amended.

He urges that the land tax be collected on time and hands it over to the government lest a fine be levied on the district. When illness and famine become prevalent in the district, he submits an appeal to the government so that aid will be rendered the afflicted district.

The elder is very firm in religion. He always prays. He strives to make the tenacity of his faith appear as an example for others and so that the people will follow in his footsteps. He keeps the fasts, he observes the festivals. He counsels the people to preserve their blamelessness lest God's anger and chastisement befall them on account of not observing the festivals. In this fashion, he lives, carrying out his functions as an elder with staff and flywhisk until advancing in age he becomes feeble, dull of eye and slow of mind and keeps to his house all day. In due time, he too shall taste the cup of death.

A Person of Breeding and Good Upbringing

Just like they cultivate and train a plant starting in its tender stage so that it will grow up straight, beginning from the time a child learns to talk and begins to walk, they get mad at it, scold it and punish it so that it will be well-bred. Good breeding is not something that remains restricted to childhood but extends throughout one's life.

Three years after a child is born, when he can walk, he begins to be punished when he commits minor misdeeds. The punishments are based on the toughness of the child's constitution, his fear and his shyness. Therefore they afflict the child with a moderate amount of pinching and with a sort of rod, according to his misdeed. At this age, the ones who always punish the child are the mothers because mothers are sympathetic, and also because the children due to their strength cannot annoy the mothers at this age. Once spoiled, correction is difficult. So beginning his punishments at this age is in order to raise him in fear, respecting people and complete obedience making it as a habit.

When a child has grown and can eat bread, he eats being served separately after his parents have eaten and the table has been cleared. Should the child say when the grownups are eating and without being invited or food being given to him, 'I've come, let me eat with you,' a very severe punishment will be inflicted on him. In former times and even now throughout the countryside, particularly in the upbringing of the Amhara, a child, when his parents were served, used to help (them) wash their hands and then stand there at a corner while they ate and until the table was cleared. As soon as they had finished eating, he would help them wash their hands again, then get first a mouthful (of food) and afterwards eat either alone or with his peers. In this way, the rules in the home would be observed. Outside his home, unless he followed his family, he would not be allowed to go around the village and eat. One who did this and was not punished or pinched would get the reputation: 'So-and-so's child (is an) intruder.' This would be a humiliation for his parents.

When grownups are engaged in conversation at home or in public, are discussing something important or are engaged in a conversation, he is not allowed to butt in and talk even if the matter concerns him. As a matter of fact, the (purpose) of this punishment is a way for making him slip out and play with the peers or do some task when this kind of talk comes up. Since this is the main matter for which the opinion is formed that he is an unreproved and unrefined child in the presence of strangers, it helps him not to be inclined toward this kind of rudeness. If he is found acting recalcitrantly, well, what can be done?--he is punished. When occasionally certain uncouth things are referred to in the conversation and tales of grown-ups, he will have to remain quiet just as though he had not heard them, even if he finds them amusing.

The good breeding of a child is not only appreciated by his parents but by the public too. Therefore a fundamental obligation incumbent on him is to respect parents, elders and all those who are older than he. Besides punishment, counsel is given him so that he will do this. It is arranged for religious teachers to teach him good moral teachings. The hope is placed in this child that he will grow up in this way and help the weak and raise the fallen. The neighbor folks in the area, at a time when their own children are not around, will send a child like this (on errands). This child will go on errands without ill will or reluctance. This will cause one to say of him, 'How obedient so-and-so's child is! How polite he is!' What shows his politeness is not only in his going on errands but also in his way of greeting.

A child who offers God's salutations by kissing the shoes of those advanced in age (or) by bowing low when greeting according to the age (of the person greeted) is blessed.

Not only should their (i.e. the children's) characters be pure and upright, but lest sloth and such like things attack it (i.e. the character), from the time the child reaches the age of reason he does very light tasks. Until he is six or seven, he guards the spread out ~~of~~ grain so the chickens and birds do not eat it, invites the neighbors to coffee, hands things to his mother (while) inside the house and all such like things.

When the child is seven, he learns to fast and go to church. Even though this matter is connected with religion and even though it is supposed that this will cleanse him of sin, it is (done) on account of the existence of a belief that man is by nature malicious, arrogant and quarrelsome. It is a good habit by which these features are diminished by things such as fast. Should he be sated, he would not respect his elders and would forget God.

Children, as soon as both sexes reach puberty, may not join together in sexual congress outside of marriage. Especially a girl, should she not be found to be a virgin upon her marriage, this would be a humiliation for her and for her parents. Her husband would chase her away. Her parents would quarrel with her. Passersby would tell her, 'Shame on you!' Choosing a life's companion at marriage time is the task of parents and elders. Breaking the agreement they have made is not (in) the power of the children. Should the wife do wrong, the husband will punish her. Should he do wrong, it would not be well for her to look up and speak against him, but she will appeal quietly and confidentially to her parents. As for her parents, as soon as they will listen they will not tell her to divorce him, instead they will get angry at her and will tell her to go back to her home unless the matter is really bad.

Children who grow up like this and in turn become adults, set up housekeeping, engender children and become (persons) of substance, and in their turn they will teach, advise and punish (their children). Thusly will this tradition be transmitted until the culture of the age diminishes it or wipes it out completely as is apparent in every town today.

Just What is an Ethiopian Girl of Good Character?

A person's childhood upbringing may cause his future character to be straight or warped. Even though today's (upbringing) gets more and more lax, the strict supervision of yesteryear which was designed for girls in particular used to make her later character attractive. Even today this kind of supervision has not disappeared except among city dwellers. The life of the town and the countryside, on account of the developments of the age, the level of character expected from girls in these two places is different.

A girl who grows up in a rural environment, who has not come in contact with education does not transgress her parents' commands. At the time she reaches puberty, it is her parents who select her marriage companion together with the elders. She is married off when she is still 13 or 14. Before reaching maturity, she may help her mother in the kitchen or (by drawing water) at the spring, or may spend some time learning the housewifely arts. From the very first, she grows up as one who is shy, respectful, who does not look up at people, who is demure when she walks, gentle when she speaks, bows when she replies and is well-brought up through punishment. All her upbringing is so that she will honor her mother and father, the elders of the locality and those who are older than she, to heed what she is told, and not to deviate from what she is told. This is the distinguishing mark, the sign of good upbringing in the countryside.

In contrast to the country girl, there is the city girl. The city girl has had some education, has been influenced by Western culture, and is (hesitating) between (obeying) her parents' orders and the free will (Western) culture has introduced. When she reaches maturity, even though she does not diverge too much from obeying her parents' orders, she has the opportunity to choose her life's companion. On the parents' side, there is just as much supervision as is done for the country girl, particularly until she reaches the age of reason. In view of the fact that she has a bit of Western culture, she has the feeling of being the guide of her own fate. Her upbringing is a little relaxed in discipline and punishment, she is completely spoiled. Just like the country (girl), she spends the day at home learning the housewifely arts. Nevertheless, she is not one to be kept at home, stuck in the kitchen outbuilding, and going to the river (for water) all day. City life does not compel her to do this. If she does this, it is her own choice. This being so, the fundamental shyness, restraint, walking with the head down and not being impudent which is fundamental among Ethiopian girls is not completely absent from her. If her home upbringing is thorough, she does not transgress the limits of tradition by spending the day in an inappropriate place with an inappropriate person in an unsuitable fashion. The pureness of character of a city girl is most often measured by her restraint, her weighing matters, her not considering her education and Western culture as the final authority, her heeding her parents' commands and further by her self-denial for politeness' sake. It is especially determined by the relations she has with men. If she is flirting with the man whom she found and spends the night where she has been all day, her character will be considered bad, even though this (action of hers) is her choice. ~~This is the character she has on the inside~~.

A girl is considered good or bad on the basis of her dress, her gait, her speech and her smile. Even though modern culture is spreading throughout the towns more and more, the new manner of dress introduced by Western culture is not greatly viewed with a favorable eye. In the old days, dresses used to reach the ankle. Gradually it came to the calf and is now above the knee. Even though her intrinsic character is not delimited by the dimensions of her dress, most of the time her manner of dress is a sign of bad character, of attempting to have sexual relations. If she starts up a manner of dress, gait, speech or laughter which is different from (that of) her milieu, she is considered to have developed bad character. One who puts on a lot of kohl, applies lipstick to her lips, sharpens her fingernails, puts powder on her face and anoints herself with too much perfume is one of bad character. Her aim is only to captivate men. Moreover, she gets the reputation of a prostitute. This (kind of person) is held in contempt, is loathed by society. Her gait must not be a hopping but sedate. If she violates these rules, her character is considered bad. Strange gestures, eccentric movements, and the like, which Western culture has produced and the country's traditions do not sanction are far from goodness. Openly talking about the things she feels, except with intimates, is considered as disgraceful, impudent. Even though catching the man who is agreeable to one is considered customary in the town, frequent exchange (of partners) is considered immoral. Whether she likes it or not, holding fast to one (person) is considered as a considerable virtue. Otherwise it (is considered) as being deliberately Western. When she chooses her life's companion after preparing her mode of life, not despising her parents' advice and listening (to it) and weighing it carefully, even if it is not agreeable, are signs of good character. Even being seen frequently with her fiancé--to say nothing of others--even if it is not considered bad character, it may be considered as folly. She will be advised to keep it within limits. Unless a necessary matter comes up, wandering about in various places is (considered) immoral. Even going frequently to the house of a close friend is considered a sin. Companions, friends are a means of measuring the character. In the countryside, being found to be a virgin is not only a virtue, it is also an obligation. Even though in the towns the obligation (to be a virgin) decreases more and more, this virtue is not without value. The fundamental way of thinking has not yet changed. This is a mark of good character, esteemed more than anything else.

Beauty

Among all people there is no agreement on the means for measuring beauty. It differs according to the country and the tradition. In Ethiopia too, various indications are found to be the means for measuring beauty. In view of the fact that Ethiopia is full of different peoples and traditions, the degrees of beauty differ according to the various places.

Firstly, the body, its posture and shape are considered and thoughts are made (such as) 'so-and-so does not have enough of this (quality), she has to much of this (one), if she were not a little like so. . .,' then a mental judgment is made according to each person's opinion on the basis of the flesh visible to the eye. After all, since the business of beauty contests is an alien tradition in our country, Ethiopia, so unless the things by which people --the natives--measure beauty are things which they tell us and words which we hear in story and in song, we have no means of knowing (what they are). All the exposed parts of the body from head to foot have poems made about them and are sung about. By the way, what we are talking about is woman's beauty.

Among the indications of beauty with which women captivate men are her whole face, her bosom, her waist and her hips. Her nose rivals a column, her eyes a shell or the morning star, her lips a bite of dabbo, or in the words of Afä-wärq Gäbrä-yäsus,[35] 'a dawn rose ready to blossom,' her breasts hills, her waist and hips (those of) a king bee or an elastic horse's halter, and her heels lemons. This is especially with Amhara tradition. Her skin rivals the orange according to its light quality, and a fish according to its brown quality. Her hair resembles the reeds of the Blue Nile's shore, her eyebrows the barley field ripe for mowing, her teeth the ______ hailstones. Women of every type are compared in various ways according to the speech habits of the locality, the milieu or the observer.

There are things which are considered pleasing beyond what the eye sees. Even though we take the things listed above as a means of measuring beauty, there will be times in which a woman whom He has provided all these things will not be called beautiful. It will be said of her that her beauty has no sheen, that she is short of or lacking in complexion. The following poem has been composed to show that bodily form alone is not a means of measuring beauty:

> Even though the nose juts out like a telephone pole,
> The one who has a pudgy nose and her like are superior to you in complexion

Those who were endowed with a moderate amount, not an overwhelming amount, of external beauty, who made up in complexion what they lacked (in beauty) had (a poem like this) composed for them:

> 'Every woman's burden is water in a crock,
> Who is the one who burdened you with a crock of complexion?

Criteria of beauty somewhat more refined than this are: grace in speaking, the way of showing her lips, the smile, gait, conversation, appearance, greeting and such kinds (of things) as these which appeal to the spirit. One who is bold when she speaks, who bares the teeth and whinnies when she laughs, who stares when she looks (at men), who does not feel shy and does not turn away eyes, who is not demure when she walks, but rather hops, all this beauty of hers will become a thing of vanity to her detriment. Her appearance about which she is so fidgety will become no better than ~~such~~ that of the girl with a pudgy nose. ~~as Geradit's~~ She will pass the test when her demure character which indicates her womanly qualities better than anything (else) is included with her physical appearance.

Before modern Western culture brought in things like ~~[illegible]~~ Olive d'in, eau de Cologne, Acqua de Selva and Lux soap, a girl's beauty had desirability when it had a tinge of fumigation from the ~~burner~~ borgud-wood and sandalwood. This is not completely absent even today. Powder, lipstick, manicuring their nails, curling their hair--today's culture has put them in the ascendant, but before it had made natural beauty hated, fresh butter for dry hair, butter running down from the hair for a dry face, wild honey for drying of the lips, henna for nails and feet, for covering the scars, the tonsure, braids, tattooing for the neck--all these were means for measuring beauty. They are still here today.

All this was a means of measuring beauty. Then, in addition to that, she probably wanted a husband, so, when she added housewifely skill to it, she would become one whom He had provided with everything. When marriage or domestic matters were mentioned, the thing that would be asked about first of all would be her housewifely skill, not her appearance. Like they say, 'appearance is not washed off and drunk.' There are undoubtedly many who (though) beautiful, remained unmarried due to a lack of housewifely skill. Many lascivious beauties who have gone out 'for business'[36] are seen in various towns. One who is found to be adept in housewifely skills, and refined in her character is called the 'quintessence of woman,' the 'limit of beauty.'

Even so, there is nothing which time does not bring (with it) and so such means of measuring beauty as these are being despised as obstacles to (modern) culture and are falling (into disuse) more and more. They are gradually ceding their places to the fads Western culture has brought in. The onlooker seems to say 'After all, what can be done about what the age has brought in?' and to head slowly toward them. If anyone looks back staring, there will probably be those pretty girls and ladies who from the very beginning have never turned their eyes and minds away from former ways of beauty.

NOTES

NOTES

[1] Depending on the month there is a difference of 7 or 8 years between the Ethiopian calendar and the Gregorian calendar. The Gregorian calendar is given in parentheses.

[2] Fasil reigned from 1632 to 1665; Theodore reigned from 1855 to 1866.

[3] Ras Makonnen, Menelik's nephew, was the Emperor Haile Sellassie' father. He was governor of Harar.

[4] For the names of the gates of Harar and their interpretation, see W.Leslau, Etymological Dictionary of Harari, p.44.

[5] Adare is the language known also as Harari; Qottu is a Galla dialect.

[6] Mercato (Italian *mercato*) derives its name because the Italians reestablished the market which was formerly at the Arada, near the Piazza, at this site. The Amharic name is *addis kätäma* "new city".

[7] Blessings are conferred by elders by spitting on the person to be blessed.

[8] These are structures in the Mercato. They have the eaves projecting over the front of the building and resting on pillars or posts.

[9] The parents have vowed that the child shall become a celibate priest.

[10] "Son of Michael, Servant of Michael, Strength of Michael, Maid-servant of Michael".

[11] "Gird yourself".

[11a] This is a manner of boasting.

[12] Coffee is made by boiling the beans which have been pounded to a powder. After the initial boiling, hot water is again added to the grounds and drunk. The third time is the last time that this is done.

[13] See chapter on "Fasts".

[14] The Amharic expression is used because of the fact that the members of the *mahbär* drink from a common vessel. Its free translation is "hold a *mahbär*" or "conduct a *mahbär*".

[15] Abbo is the "nick-name" of St. Gäbrä Mänfäs Qeddus, an Ethiopian saint of the 17th century.

[16] An Ethiopian dollar is meant here. Until 1973 the value of the Ethiopian dollar was US 40 cents.

[17] Literally "protection for the finger". Is perhaps meant in the sense that the food keeps them from gnawing their fingers in hunger.

[18] See the short novel "The Afersata" by Sahle Sellassie (1969).

[19] The best known emperor of the Zagwe dynasty of the 13th century. The rock-hewn churches of present-day Lalibela (former Roha) are attributed to him.

[20] On these various books, consult I.Guidi, Storia della letteratura etiopica (Rome,1932).

21 The Ethiopian churches are generally round and consist of three parts: the innermost part is the qəddusä qəddusan or qəddəstä qəddusan "the most holy"; the inner part is the qəddəst "the holy"; and the external part is the qəne mahlet "place for singing the hymns".

[22] The eastern door of the church (däǧǧä sälam "door of peace") is the traditional place for distributing alms to the needy.

[23] The dead were traditionally buried wrapped in mats. Consequently, someone's death provides the däbtära with money to buy clothes.

[24] "Awdä nägäst" is a book on magic.

[25] wähallo in Geez means "and he is". Since the priest did not know Geez, he wrongly separated the word into wäha (wəha) "water" and lo. The priest was trying to blame his mistake on the fact that his teeth hurt. The däbtära, by his remark, implies that the mistake arises from the fact that the book is too tough for him, and so he, the däbtära, should cook it for him to make it easier for him to chew.

[26] Play on words on däbtära and däbtär "notebook".

[27] See "Regulae Pachomii", in A.Dillmann, Chrestomathia aethiopica (1856),pp.57-69; Jean Simon, "Notes bibliographiques sur les textes de la 'Chrestomathia aethiopica' de A.Dillmann", Orientalia 10(1941),pp.300-302.

[28] See note 20.

[29] Reigned from 1434 to 1468.

[30] Name of a spirit.

[31] Wednesday and Friday are normally fast days.

[32] "Rome" refers to Byzantium.

[33] Situated to the north of Magdala. On the monastery and the manuscript Ṭefut, see A.Caquot, in Annales d'Ethiopie 1(1955).89-108.

[34] Reigned from 1380-1409.

[35] See the chapter on "Communal inquest".

[35] The author of the first novel in Amharic.

[36] That is, she has become a prostitute.

VOCABULARY

ሀ, ሐ, ኀ

ሆሆታ shouts
ሀሎ he is (Geez)
ሁሉ all
  ሁሉም everything
  ሁሉም፡ሆኖ all in all
  እንደ+verb+ሁሉ just as, just like
  ሁሉ፡ጊዜ always
  ከሁሉ፡በፊት before everything
  ከሁሉ፡ይልቅ most of all
  ከሁሉ፡ይበልጥ the most
  ሁለንተና the entire being
ኋላ after
  ከ---ኋላ after
  ከዚህ በኋላ after this
  ወደ፡ኋላ back(wards)
  ወደ፡ኋላ፡አመራ retrogress (see መራ)
ሕልም dream
ኍልቈት computation
ሁለት two
  ሁለት፡ሰዓት eight o'clock
  ሁለተኛ second, another time
  ሁለተኛ፡ደረጃ፡ትምህርት፡ቤት highschool
ኅሊና mind, conscience, reason
  የኅሊና mental
  የዓይነ፡ኅሊና imagination

ሁለንተና the entire being (see
ኀላፊ who passes (see አለፈ)
  ኀላፊ፡አግዳሚ passer-by
ኀላፊ responsible
  የቤተ፡ሰብ፡ኀላፊ the head of the household
ሐመል Aries (constellation)
ሕማማት Passion (see ሐመመ)
ሕመምተኛ ill (see ሐመመ)
ኀሙስ Thursday
ሐሞት bile
  ሐሞት፡ፈሰሰ lose courage
ሐረር Harar (city)
ሐሩር heat
  ሐራዊ፡ጋራ Harawi Mountain
ሐረግ vine
ሐሳብ idea, plan (see አሰበ)
ሆስፒታል hospital
ሐቅ in ከነሐቁ with his property
ሐቀኛ honest man
ኅብረ፡ሰብ society (see አበረ)
  የኅብረ፡ሰብ social
ኅብረት solidarity, cooperation , union, associating (see አበረ)
  በኅብረት፡ሆነ join together
  የኅብረት communal
ኅብስት bread
ሀብት wealth

ሀብታም rich

ሑት Pisces (constellation)

ሆታ shout (n.)

ሐተታ examination

ሆነ be, become

ሆነ(ለት) he can (lit. it is possible for him)

noun+ሆነ+noun 'either...or', be it...or

ከሆነ if he is

ካልሆነም otherwise

ካልሆነ፡በቀር outside of, unless he is, unless it is

የሆነ፡ያልሆነ all sorts of things

ያልሆነ inappropriate

ያልሆነ፡ነገር something wrong

ያልሆነ inappropriate

ቢሆን in አሁንም፡ቢሆን even now

ባይሆን at least

ይሁንና even now

ይሁን፡አለ agree

ይሁን፡እንጂ however, be that as it may, nevertheless

ሆኖም however, even though

ተኳኋነ be well-disposed toward each other

አኳኋን fashion, style

ሁኔታ, see below

ሁኔታ state, situation, condition, circustance (see ሆነ)

ሐኪም፡ጋራ Hakim Mountain

ሁካታ commotion

ሐውልት statue

ሐዋርያ (pl. ሐዋርያት) apostle, disciple

ሕዝብ people

የሕዝብ public

ሐዘን sorrow, grief (see አዘነ)

ሐዘን፡ዋጠ contain the grief

ባለ፡ሐዘን grieving person

ሐዘንተኛ mourner

ኃይል power

ኃይለኛ powerful, strong, severe

ኃይለኛነት potency

ሃይማኖት faith, belief

የሃይማኖት religious

ሕይወት life

በሕይወት፡አለ be alive

በሕይወት፡እንዳለ፡ሁሉ just like when he was alive

ሄደ go

(እየደከመ፡ይሄዳል he is gradually weakening)

→*ተኼደ in ይኼድ one goes

አካሄደ manage

አካሄድ gait

መሄጃ going

ኅዳር November

ሐዲስ new, New Testament

ሁዳዴ Lent

ሕግ (pl. ሕጋግት) law, rule, charter, virginity

ሕግ፡አወጣ draw up rules

ሕግ፡ገባ take order (lit. enter the law and restrictions of priesthood)

የሕግ፡ሚስት first-time wife

ሀገር country

የሀገር national, domestic

የሀገር፡ተወላጅ native

ኃጢአት sin

ሕፃን (pl. ሕፃናት) child

ኃፍረት shame, sexual parts (see አፈረ)

ለ

ለ for, to, for the sake of

ላሕይ grace

ላላ be lax

-ሌለ in በሌለበት where there is not

በሌለበት፡ጊዜ when he is not around

ሌላ other, another

ከ…ሌላ outside of, besides, besides the fact of

ከዚህም፡ሌላ besides this

ሎሌ servant

ሌሊት night

ለማ be verdant, prosper

አለማ fertilize, develop

ላም cow

ሎሚ lemon

ለመለመ be verdant

ለምለም verdant, green (leaves), fertile

ሌማት wickerwork table, basket

ለመነ beg, beseech, supplicate, pray

ተለመነ be requested

ለማመነ beg here and there

ተለማኝ who is requested

መለመኛ means for begging

ልመና request

ለመደ get accustomed to

የተለመደ customary, usual

ልማድ custom, tradition, practice

ልማዳዊ habitual

ለምድ sheepskin cape

ልሙጥ plain (cloth)

ልምጭ rod

ለሰስ፡አለ be mild, be soft, be gentle

ለሰስ gentle

በለሰስታ gently

ላቀ be superior

ላቅ፡አለ be rather superior

ልቆ in ከሁሉም፡ልቆ more than anything else

ከ...ይልቅ	rather than
	[See also ሊቅ]
ሊቅ	(pl. ሊቃውንት) expert, scholar (see ላቀ)
ሊቀ፡ሊቃውንት	rank in religious teaching
ሊቀ፡መዘምራን	rank of dabtara
ሊቀ፡ጠበብት	rank of dabtara
ሊቀ፡ጳጳስ	Patriarch
ልቅ	loose (see ለቀቀ)
ለቀለቀ	plaster, smear
*ለቀሰ, አለቀሰ	weep, cry, lament, mourn
ተላቀሰ	cry
አላቀሰ	help to mourn
አለቃቀሰ	cry copiously
ማልቀስ	crying
አልቃሽ	mourner
	[See also ለቅሶ]
ለቅሶ	lamentation, lamenting, wake (see * ለቀሰ)
ለቅሶውን፡አከነካ	start up again the wake
የለቅሶ፡ቤት	wake
ለቀስተኛ	mourner
ለቀቀ	abandon, leave, let go, let browse freely, cede, be driven out
ተላቀቀ	part (v.)
ልቅ	loose
* ለቄጠ, አላቄጠ	make a paste
ለብ፡ያለ	lukewarm
*ላበ, አላበ	make sweat
ላብ	sweat (n.)
ላባ	feather
ልብ	heart
ልብ፡ደነደነ	take courage
እንደልቡ	freely
ከልቡ	sincerely
ለበለበ	scorch
ለበሰ	wear, put on a dress, be dressed in
ተለበሰ	be put on, be worn
ለባበሰ	be dressed up
አለባበሰ	dress up
አለባበስ	manner of wearing, dress
አላባሽ፡ነጠላ	wrap-around shawl
	[See also ልብስ]
ልብስ	clothes (see ለበሰ)
ልብሰ፡ተክህኖ	sacerdotal garments
ላት	tail (of sheep)
ሌት	night
ሎቲ	carring
ለካ	measure (v.)
ተለካ	be measured
መለኪያ	means of measuring, criterion
	[See also ልክ]
ለከ	halter
ላከ	send
ተላከ	be sent
ተላላከ	run errands

ተላላኪ messenger

መላላክ going on errands

ልክ amount, the right amount, dimension, exactly (see ለካ)

በ···ልክ in keeping with

በልክ properly, within limits

በዚያው፡ልክ to the same extent, correspondingly

ለኰሰ ignite, light (candle)

ሉክስ፡ሳሙና Lux soap

ልክፍት infection

ለወሰ mix, knead

ተለወሰ be mixed

ለወጠ change (v.)

አስለወጠ cause to change

ለዋወጠ change completely

ተለዋወጠ exchange, vary

መለዋወጥ change (n.)

መለወጫ in የዘመን፡መለወጫ New Year

መለዋወጫ place in which goods are exchanged

ለዛ grace

ሎዛ፡ማርያም name of spring with holy water

ለዘበ be smooth, be pleasant to the ear

አለዘበ polish, refine, go over (a text) repeatedly

ለዘብ፡አለ be soft (voice), be low, be slow

ለየ separate, distinguish

ተለየ be separated, be distinguished, differ, part

ተለያየ differ, be different, be separated, vary, go their respective ways

አለያየ make a difference, differentiate

የተለየ different, special, various

ተለይቶ exactly

የተለያየ different

ለየት፡አለ be somewhat different

መለዮ characteristics, distinguishing mark

መለያየት difference, separation

በተለይም especially, specifically, particularly

[See also ልዩ]

ላይ on, upon, above, at, north

ላይ፡ታች፡አለ go hither and thither

በ···ላይ about

በዚህም፡ላይ in addition to this

በዚያ፡ላይ in addition to that

እዚህ፡ላይ at this point, in addition to this

እዚህም፡ላይ above

ከ···በላይ above, outside of

ከዚህ፡ላይ at this point

ከዚያ፡ላይ in addition to this

ልዩ	special, strange, eccentric (see ለየ)
ልዩ፡ልዩ	various
በልዩ	specifically
[See also ልዩነት]	
ልዩነት	difference (see ልዩ)
ልደት	birth (see ወለደ)
ልደታ	birth of the Virgin
ልጅ	child (see ወለደ)
ልጃገረድ	girl
ለጋ	hit
ለጋ	fresh
ለጋነት	tender stage
ለጐመ	bridle (a mule), pack
ለጐመ	trim with leather
ለገሰ	give generously
ተለገሰ	be bestowed generously
ለጋነት	tender stage (see ለጋ)
ለጥ፡ብሎ	low (adv.)
ላጥ፡አደረገ	scratch; draw the sword
ሌጣ	bareback
ልጥልጥ, in የሰሊጥ፡ልጥልጥ	sesame cake
ለጠፈ	paste, stick on
ላጨ	shave (vt.)
ለፋ	soften (vi.)
ልፋት	labor (n.)
ለፈለፈ	babble
ልፋት	labor (see ለፋ)
ልፋፈ፡ጽድቅ	burial scroll (in Geez)

መ

-ም	also
verb + ም፡+ verb + ም	whether ... or (as in ወደደችም፡ ጠላችም whether she loves or hates)
መሀል	center (see also መካከል)
መሀል፡ለመሀል	right through, right in the middle
መሐላ	oath (see ማለ)
መሐላ፡ገባ	take an oath
ማኅሌት	song
ምሁር	learned, educated, graduate
ምሕረት	mercy
ማኅበር	monthly gathering in honor of a saint, society
ማኅበር፡ጠጣ	participate in a mahbar, hold a mahbar
(በማኅበር፡ሁነው	in groups)
ማኅበርተኛ	member of a mahbar
ማኅበርተኛነት	membership
ማኅበራዊ	social
መሀንዲስ	engineer
የመሀንዲስ፡ኮሌጅ	engineering college
መሀይምን	layman, illiterate
ማኅደር	leather bookcase
የመጽሐፍ፡ማኅደር	book casing

መሄጃ going (see ሄደ)

መ̈ላ, see ሞላ

መላ riddle

መላ whole (see ሞላ)

በመላ entirely

ሙሉ full, whole (see ሞላ)

ሙሉ፡ቀን favorable day

ሙሉ፡በሙሉ fully

በሙሉ all

ማለ swear

አስማለ make swear

አማማለ make swear to one another

[See also መሐላ]

ሞላ፤መላ be full, fill, provide abundance

ሞላ (ለት) be perfect

ተሞላ፤ተመላ be full, be filled

ተሟላ be completed, be complete, be done completely

(የተሟላ complete, thorough)

ሟሟላ fulfill

አሟልቶ abundantly

መሙሊያ filling

መሟያ means of fulfillment

[See also ሞላ, ሙላት]

ሞላ, in ከሞላ፡ጎደል more or less

መለመለ pick out

መለሰ return (vt.), give back

ተመለሰ return (vi.)

አመላለሰ transport (v.)

መለስ, in ከበር፡መለስ beyond the door

መልስ response

መልስ, in ከዚያ፡መልስ after that

መልሶ again

መለስተኛ small

ሙላት, in የውኃ፡ሙላት flood (see ሞላ)

ማለት to say, it means (see አለ

ማለት፡ነው this means

ይህም፡ማለት this means

መልአክ (pl. መላእክት) angel (see also መላክ)

መልእክት message, mission

መልእክተኛ messenger

መላክ angel (see also መልአክ)

መላከ፡ኃይል rank in religious teaching

መላከ፡ሰላም rank in religious teaching

መላከ፡ብርሃን rank of däbtära

መላከ፡ፀሐይ rank of däbtära

መልክ form, shape, appearance, aspect, way, fashion, kind, character

በመልኩ properly

በመልክ፡በመልኩ in every respect

በየመልኩ in every respect

መልካም good

መልክ, see መልክዐ

መልካም good (see መልክ)

መልክዐ , in መልክዐ፡ማርያም title of book

መልክዐ፡ክርስቶስ title of book

*መለከተ, ተመለከተ observe, consider, note, concern, indicate, be indicated

(ጉዳዩ፡የሚመለከተው፡መሥሪያ፡ቤት involved department)

አመለከተ indicate, report

ተመልካች onlooker, spectator

ምልክት sign, indication

መለኪያ measure, means of measuring (see ለካ)

መለወጫ, in የዘመን፡መለወጫ New Year (see ለወጠ)

መለዮ characteristics, distinguishing mark (see ለየ)

ማለደ intercede

አማላጅ mediator

ማለዳ early morning

የማለዳ early, of dawn

ምላድ, ምዕላድ gathering place

መለጠ be bald

ሙልጭ, in ሙልጭ፡አድርጎ፡አስወጣ clear completely of

መምህር (pl. መምህራን) teacher

የመምህራን፡ማሠልጠኛ፡ትምህርት፡ቤት Teachers' Training Institute

መማር education, studying (see * ማረ)

መሟያ means of fulfillment (see ሞላ)

መምጫ entry (see መጣ)

መራ guide (v.)

ተመራ be guided, be intoned (chant)

(እንደተመሩ just like they came)

አመራ head for, proceed (of road)

[See also መሪ]

መሪ leader, guide (see መራ)

መሪ፡ጌታ rank in religious teaching

*ማረ, ተማረ study

አስተማረ teach, educate

ተማማረ teach one another

የተማረ educated

መማር education, studying

መማሪያ፡ስፍራ place of education

አስተማሪ teacher

አስተማሪነት teaching

ማስተማር teaching

መረመረ investigate

ተመረመረ be tested, be investigated

ተመራመረ examine, inquire, be reflective

ምርመራ investigation

መረረ be bitter

አማረረ bemoan

አምርሮ bitterly

የመረረ violent

[See also ምሬት]

ማረሻ plow, plowshare (see አረሰ)

መረቀ bless

ተመረቀ be blessed, graduate

አስመረቀ cause to be blessed, have something blessed

ተመራረቀ bless one another

ምሩቅ blessed

ምረቃ blessing

ምርቃት blessing

ምራቅ spittle

ምራቁን፡የዋጠ judicious person

ምርቃት blessing (see መረቀ)

መረተ be cleared and threshed (grain)

ተመረተ be grown

መሬት land, ground

የመሬት፡መንቀጥቀጥ earthquake

ምሬት bitterness (see መረረ)

ሜሮን chrism

ማረከ captivate

ማራኪ captivating

ምርኮ booty

መርካቶ Mercato (the market in Addis Ababa)

* መረኰዘ, ተመረኰዘ lean on a stick, be based

መረዘ poison (v.)

ተመረዘ be poisoned, be possessed (by a spirit)

መርዶ news of death of a relative

መረዳዳት cooperation, mutual help (see ረዳ)

መረጃ information, evidence, proof (see * ረዳ)

መረገ plaster with mud

መረጠ choose

አማረጠ choose carefully

ምርጥ superior

[See also ምርጫ]

ምርጫ choice, preference (see መረጠ)

መርፌ needle

መርፌ፡ቁልፍ safety pin

ሙሴ chairman of the mahbar

ምሳ lunch

መሲሕ Messiah

ሐሳዊ፡መሲሕ false Messiah

መሰለ seem, be like

(መሰለው he is congenial)

ተመሰለ be compared, be represented, be restored

ተመሳሰለ be like

ይመስል as if

ተመሳሳይነት similarity

[See also መሰል, ምሳሌ, መሳይ]

መሰል peer (see መሰለ)

መሰሉ like himself

መሰሎቹ people like him

ምሳሌ example (see መሰለ)

መስማማት agreement (see ሰማ)

አለመስማማት misunderstanding

(ስግሬ፡ቀኝ፡አለመስማማት complete misunderstanding)

መሥመር line, bus line

ምስማር nail

ማሰሮ sauce pot

ምሳር axe

ምሥራቅ east

የምሥራቅ eastern

በስተምሥራቅ፡በኩል in the eastern part

መሠረተ found, build up, establish

ተመሠረተ be based, be established

[See also መሠረት]

መሠረት foundation, basis (see መሠረተ)

መሠረት፡ጣለ lay the foundation

መሠረት፡አኖረ lay the foundation

በመሠረቱ essentially, basically, primarily

በ···መሠረት in accordance with, according to, in keeping with

እንደ + verbal noun + መሠረት on the principle, inasmuch as

መሠረታዊ basic, fundamental

ምሥራች, in የምሥራች good news

መሣሪያ tool, weapon, building material (see ሠራ)

የጽሕፈት፡መሣሪያ writing material

የጦር፡መሣሪያ weapon

መሥሪያ፡ቤት office, department (see ሠራ)

ማሠሪያ means for building (see ሠራ)

ማስረጃ evidence (see * ረጃ)

ምሰሶ central pillar of house

መስቀል cross (n.)

መስቀል፡አደባባይ Mesqel Square

መሶብ a round footed basket on which food is served

መሶብ፡ወርቅ decorated mäsob

ሚስት wife

ማስተማር teaching (see * ማረ)

መስተዋት glass

መስተፋቅር love philter (see * ፈቀረ)

መሲና cow which has not yet calved

ማሲንቆ one-stringed violin

ማሲንቆ፡መታ play the violin

መስክ field

መሰከረ testify, bear witness

አስመሰከረ offer testimony, have certified

ምስክር witness

ምስክርነት testimony

መስከረም September

መሥዋዕት sacrifice

መሳይ kind of, sort of, something like, (things) such as (see መሰለ)

*መሰገነ, አመሰገነ praise (v.)

ተመሰገነ be praised, be appreciated

መስጊድ mosque

መሰጠ enchant

ተመሰጠ be enraptured

ምስጥ termite

ምስጢር mystery, hidden meaning

ምስጢር፡ አየ see the sacrament

የምስጢር intimate

በምስጢር confidentially, covertly

መሸ get dark

መሸ(በት) be overtaken by night

አመሸ spend the evening doing something

ሙሾ dirge

ሙሾ፡ ጣሪ professional mourner

ማሽላ sorghum

የማሽላ፡ ቆሎ parched sorghum

ሙሽራ groom, bridegroom, bride

ሟሸሸ be attenuated

መሸታ tavern

መሸትሸት፡ አለ it gets somewhat dark (see መሸ)

መሸጫ place where things are sold (see ሸጠ)

ሞቀ be warm, warm oneself

ሞቀ(ው) he feels hot

አሞቀ heat up, make comfortable

ሞቅ፡ አለ(ው) feel high (from drinking)

ሞቅ፡ ያለ animated, comfortable

ሞቅ፡ ባለ፡ መንገድ in a heat-warming fashion

ሞቅ፡ አደረገ heat (v.)

[See also ሙቀት, ሞቅታ]

መቋሚያ prayer stick (see ቆመ)

መቀመጫ seat (see * ቀመጠ)

መቆረቆሪያ goal for the hockey ball (see * ቆረቆሰ)

መቁረጫ clipper (see ቆረጠ)

መቅሠፍት misfortune

መቃብር grave, funeral (see ቀበረ)

መቃብር፡ ቆፋሪ gravedigger

የመቃብር፡ ሥነ፡ ሥርዓት burial ceremony

የመቃብር፡ ቦታ cemetery

ሙቀት heat (n.); see ሞቀ

ሞቅታ inebriation (see ሞቀ)

መቀነት belt

ምቀኝነት spite

መቀጫ፣ መቀጮ fine (n.); see ቀጣ

መበለት nun

መብራት light (see በራ)

መብት privilege, right

መታ hit, strike

አስመታ cause to strike

ተማታ hit each other

አመታት way of hitting

መቶ hundred

ከመቶ percent

ከመቶ... እጅ percent

ማታ evening

የማታ፡ማታ late in the evening

ሞተ die

ሞት death

ሙት (pl. ሙታን) dead

ሙት፡ዓመት anniversary for memorial services

ሟች deceased

ሜትር meter

መታሰቢያ remembrance (see አሰበ)

መታሰቢያ፡ቀን memorial day

መታሰቢያ፡የሆኑ፡ቀናት memorial days

* ማተበ, አማተበ cross oneself

ማተብ cord worn around the neck (by Christians)

ምትክ alternate, substitute (n.); see ተካ

በ---ምትክ instead of

መታወሻ recognition (see አወሰ)

የነፍስ፡መታወሻ spiritual recognition

መታወቂያ the reason of being known (see ዐወቀ)

መተዳደሪያ administration, means of making a living (see አደረ)

የመታዳደሪያ administrative

መቼ፤መቼ when?

መቼም፤መቼም after all

መቼስ well

* ማቸ, ተመቸ be convenient, be suitable

ተመቸው it is convenient for him

አመቸ be convenient, be suitable

አመቸው it is convenient for him

ሟች deceased (see ሞተ)

ምን what?

ምን፡ጊዜም at all times, always

ሜና goal area

ሜሞ kind of food

ምናልባት perhaps

ምንም any; (with negative verb) nothing

ምንም፡መቸው ever

ምንም፡እንኳ(ን) even though

መነመነ be slim, be emaciated

አመነመነ emaciate, diminish

መኖሪያ means of living, living quarters (see ኖረ)

መኖሪያ፡ቤት dwelling

ማነስ smallness (see አነሰ)

መነሻ motive, beginning, point of departure, reason, origin (see ነሣ)

መነሻ፡ምክንያት motive

ማንሻ christening place (see ነሣ)

ሚንሸር Mannlicher (type of rifle)

መንቀጥቀጥ, see መሬት

መንበር chair

መንበር፡ዘረጋ set out a chair

መንበረ፡ ጸባኦት፡ ቅድስት፡ ሥላሴ፡ ቤተ፡ ክርስቲያን Cathedral of St. Mary

* መነታ, አመነታ hesitate

ምንተ for the sake of

ምንት, see ኢምንት

ምንቸት pot

ምንቸት፡ አብሽ chopped meat prepared with spices

መነነ retire from the world

ምንኛ how!

ማንኛውም any

መነኰሰ be a monk, become a monk

መነኰሴ (pl. መነኰሳት) monk

ምንኵስና monkhood

* መነዘረ, አመነዘረ fornicate, commit adultery

መንደር village, neighborhood

መንደርተኛ villager, who lives in a section or neighborhood of the town

ምንድን what?

መንግሥት kingdom, government

ቤተ፡ መንግሥት palace

መናገሻ፡ ከተማ capital

ምንጊዜም always, at all times (see ምን, ጊዜ)

መንገድ road, way, fashion

መንገደኛ passenger

ምንጣፍ rug (see * ነጠፈ)

ምንጭ source

መንፈስ (pl. መናፍስት) spirit

ርኩስ፡ መንፈስ evil spirit

የመንፈስ፡ ልጅ confessional child

የመንፈስ፡ ቅዱስ፡ ልጅ spiritual child

መንፈሳዊ spiritual, religious

መንፈሳዊነት spiritual merit, spirituality

መናፈሻ park (see ተናፈሰ)

መንፈቅ half year, semi-annual memorial services

* መኘ, ተመኘ desire (v.)

ምኞት desire (n.)

ምእመን (pl. ምእመናን) faithful

ምዕራብ west

ምዕራባዊ western

የምዕራባውያን western

ማዕርግ rank

መዓት chastisement

ማእዘን corner

ማእድ table prepared with bread to eat on

ማእድ፡ ተነሣ the table is cleared

የማእድ፡ ማንሻ the means for removing the table

መከላከያ፡ ሚኒስቴር Ministry of Defense (see ከለከለ)

መከረ take counsel, counsel

ምክር advice

መመካከር advising

መከራ affliction
መኸር harvest
ሞከረ try, test
ሞካከረ try now and then
ሜክሲኮ፡አደባባይ Mexico Square
መከተ ward off, protect from
መከታ support
ሙክት castrated sheep
ምክትል deputy, vice-
ምክትል፡ወረዳ፡ገዥ sub-district commissioner
መኳንንት nobility, nobles
ምክንያት reason, cause
ምክንያቱም because
ምክንያት፡ሆነው on the occasion of
(ይህን፡ምክንያት፡በማድረግ on account of this)
በ... ምክንያት on account of
በዚህ፡ምክንያት on account of this
መካከል midst, in the midst (see አከለ, መሀል)
በ... መካከል among
በመካከል among
በመካከል፡ገባ intervene
መካከለኛ middle, average
መካከለኛ፡ዘመን Middle Ages
መክፈያ payment (see ከፈለ)

መቀሰት burial chant ceremony
ማቀቀሚ means for making (something) palatable (see ቀመ)
መዋያ way of spending the day, time when a festival occurs, means of celebrating a holiday (see ዋለ)
መዋጃ fitting
መዋጮ contribution (see ወጣ)
መውጫ exit (see ወጣ)
ሚዜ best man
መዝሙር chant, song
መዝሙረ፡ዳዊት Psalms
መዘነ weigh, balance
አመዘነ be preponderant
መመዘኛ place where things are weighed
ማመዛዘን sense of proportion
[See also ሚዛን]
ሚዛን balance, scales, weight, Libra (constellation): see መዘነ
መዘገበ register (v.)
ማዘጋጃ፡ቤት municipality
ሙያ skill, virtue, deed, duty, achievement, housewifely skills, specialty
ሙያ፡ባልትና housewifely arts
የቀን፡ሙያ daily work
ባለ፡ሙያ craftsman
ሙያተኛ laborer
ሚያዝያ April

ሚያዝያ፡፳፯፡አደባባይ Miyaziya Square

ማያዣ means of catching (see ያዘ)

ሜዳ plain (n.)

ሜዳነት quality of field

መድኃኒት medicine, remedy, poison, philter

መደምደሚያ conclusion (see ደመደመ)

ማደሪያ place where one spends the night; ~~military service land~~ land given someone on condition that he will provide military service (see አደረ)

መደበ assign, designate, allot

ተመደበ be assigned

[See also መደበኛ]

መደብ raised place of the ground on which one sleeps, stall for merchandise

መዳብ brass

መደብር shop

ማድቤት kitchen, cook house

መደበኛ regular, standard (adj.); see መደበ

መደነቂያ reason for admiration (see ደነቀ)

ምድጃ fireplace

መጀመሪያ beginning (see ጀመረ)

መጀመሪያውኑ first (adv.)

ከመጀመሪያውኑ from the very first

ለመጀመሪያ፡ጊዜ first (adv.)

ማግ weft, woof

ማግ፡በማግ፡የተሠራ coarse

መግለጫ expression (see ገለጠ)

ማገረ put on cross-pieces in the structure of the house

ተማገረ be framed (house)

ማጎሪያ stall

መጋረጃ curtain

መጋረጃ፡ጣለ draw a curtain, put up a curtain

* ሞገሰ, አሞገሰ glorify, praise, extol

አሞጋገሰ praise (v.)

ማግሥት the next day

ማግሥቱን the following day

በማግሥቱ the next day

መገበ feed

ተመገበ be eaten

መጋቢ feeder

ምግብ food

መግቢያ entrance (see ገባ)

ሞገተ litigate

ተሟገተ plead a case

አሟገተ argue a case (in court)

መጓተት disputing

መግዣ means of purchasing (see ገዛ)

መጣ come

አመጣ bring, introduce

አስመጣ have brought

አመጣጥ	the way it was brought, introduction
መግቢያ	entry
አጋቢ	intermediary in betrothal
መጠለያ	shelter
ሚጥሚጣ	pepper
መጠሪ	appellation (see ጠራ)
መጠሪያ	term, appellation (see ጠራ)
መጠሪያ፡ስም	name by which it is called
መጠነ	measure out the right amount
ተመጣጠነ	be equivalent, be equal, be compared
ተመጣጣኝ	equivalent, commensurate
ተመጣጣኝነት	commensurability
	[See also መጠን]
መጠን	amount, extent (see መጠነ)
በመጠኑ	to a certain extent, moderately, with a moderate amount, a little more, for a bit
እንደ + verbal noun + መጠን	inasmuch
መጠነኛ	moderate
መጠጊያ	shelter, means of protection (see ጠጋ)
መጠጥ	drink, strong drink, liquor (see ጠጣ)
መጣፍ	book, text
መጥፎ	bad
መጨረሻ	end (see ጨረሰ)
በመጨረሻ	finally
የመጨረሻ	final, last, ultimate
መጫኛ	pack strap, girth, strap (see ጫነ)
መጫወቻ	game (see * ጫወተ)
ማጭድ	sickle (see አጨደ)
መጽሐፍ	book (see ጻፈ)
መጸለያ	place of prayer (see ጸለየ)
መጽወተ	give alms
ሞፈር	plow shaft, wooden handle of plow
ሞፈር፡ቀንበር፡ጎፄል	all the plowing equipment
መፋቂያ	toothbrush (see ፋቀ)
መፍትሔ	solution (see ፈታ)

ረ

ሩኅሩኅ	sympathetic (see ራራ)
ረኃብ	hunger (see ራበ)
	~~hoe cake~~
*ረመደ, ተራመደ	keep step
ራራ	be compassionate
ሩኅሩኅ	sympathetic
ረሳ	forget
ተረሳ	be forgotten
አስረሳ	make forget
ራሰ	be moist
አራሰ	moisten

ራስ head

ራስ፡ቻለ be self-sustaining

ራሱን፡የቻለ independent

ራሱ he himself, it itself

የራስ own (adj.)

የራሱ፡አድርጎ making his own

የራስ፡ፈቃድ free will

የየራሳቸውን each one

ሬሳ corpse

የሬሳ፡ሣጥን coffin

* ርስ, የርስ፡በርስ mutual (see እርስ)

ርስት family land, plot of land (see ወረሰ)

ራቀ be far

አራቀ keep at a distance, keep away, hold off, be far away from

ተራራቀ be far apart

ራቅ፡ያለ far, long (journey)

ራቅ፡እያለ at some distance

ርቆ፡ሄደ diverge too much

እርቆ far (adv.)

[See also ሩቅ, ርቀት, ሩቅነት]

ሩቅ far, far off, long (journey); see ራቀ

የሩቁ the one from far

የሩቆች፡ነጋዴዎች the merchants from distant place

ረቀቀ be subtle, be refined

አረቀቀ cause to be fine

ተራቀቀ be adept in

ረቀቅ፡አለ be complicated, be advanced (learning), be refined

የረቀቀ subtle, refined

ረቂቅ insubstantial

ርቀት distance (see ራቀ)

ርቃን, see ዕርቃን

ሩቅነት remoteness (see ራቀ)

ረቡ Wednesday

* ረባ, አረባ breed (vt.)

* ረባ, የረባ of worth

ራበ(ው) be hungry

ተራበ be hungry

ረሃብ hunger

ረበረበ add wood to the fire that is about to be extinguished

ራት supper

ርእሰ . ደብር rank in religious teaching

* ረካ, አረካ satisfy

ረከሰ be defiled

ርኩስ፡መንፈስ evil spirit

ርካሽ cheap

* ረከበ, አስረከበ hand over

ተረከበ take over

ረዘመ be long

ረዘም፡ያለ long

ርዝመት length

ርዝመት፡ ያለዉ long

ራያ Raya Galla

ረዳ help (v.)

እርዳታ help (n.)

መረዳዳት cooperation, mutual help

ረዳት assistant

*ረዳ, ተረዳ understand, find out

አስረዳ explain, express, realize

አስረጂ evidence

አስረጅነት evidence

መረጃ proof, information, evidence

ማስረጃ evidence

ረዳት assistant (see ረዳ)

ረጋ hold fast to

ሬጋ row

ረገመ curse (v.)

እርግማን curse (n.)

ረገረገ wiggle the hips

*ረገጠ, አረጋገጠ make sure

ተረጋገጠ be ascertained

*ረገፈ, አራገፈ unload, let off

ሮጠ run

ተሯሯጠ run about

ሩጫ running

ረጨ sprinkle, spray

ውኃውን፡ ተረጨ be sprayed with water

ሩጫ running (see ሮጠ)

*ረፈደ, አረፈደ spend the morning, be late in the morning

ረፍዶ፡ ኪስ late (adv.)

ረፋድ mid-morning

ሰ, ሠ

ስ + imperfect + ድረስ until

ስ + negative imperfect + ይቀራል it might

ስሕተት mistake (see ሳተ)

ሳሕን plate, bowl

ሣለ paint (pictures)

ሥዕል picture, painting

ሳሌ crock

ስለ because, because of

ስለሆነም therefore, because of this

ስለዚህም therefore

*ሰለመ, ተሳለመ go to church

(መስቀሉን፡ ተሳለመ kiss the cross)

አሳለመ let kiss the cross

ሰላምተኝነት deference~~d~~

*ሰለቀ, ተሳለቀ laugh at, ridicule

መሳለቂያ source of amusement

ሰለበ emasculate, castrate (a person)

ሰለባ evirated membrae virili

ስለት vow, votive offering

ስለት፡ አደረገ make a vow

የስለት፡ልጅ child of the vow (i.e. the parents have vowed that the child shall become a celibate)

ስልት style

ሰለቸ(ው) bore

ተሰለቸ be disgusted with

መሰልቸት boredom

ስልቻ bag

ሰሌን mat

ስለዚህም therefore (see ስለ)

ስልጆ kind of dish

ሰላጣ salad

ሰሊጥ sesame

የሰሊጥ፡ንጣልጣ sesame cake

ሰልጠም talisman

ሠለጠነ be trained, be proficient in

ሥልጣን civilization

(ባለሥልጣን authority, official)

ሥልጣኔ modern culture, civilization

ሥልጣኔ፡የነፈሰበት be cultured

ሡልጣን Sultan

ሰልፍ line, parade, line-up, procession

ሰማ hear

(ሰምቶ፡እንዳልሰማ just as though he had not heard)

ተሰማ be heard, be perceptible, be heeded, be listened to, appeal

ተሰማ(ው) feel

አሰማ announce, recite, convey, broadcast

ተስማማ agree, ~~approve~~

ተስማማ(ው) be agreeable to, be suitable

አስማማ bring to an agreement

ሰሚ who hears

ተስማሚ suitable

ተሰሚነት influence, acceptance

ስምምነት agreement

መስማማት agreement

ስሜት feeling

ሳመ kiss, attend church

ተሳሳመ kiss each other

(ቤተ፡ክርስቲያን፡ሳመ go to church, attend church)

ስም name

ስም፡ወጣ a name is given

ስም፡አወጣ give a name

በስሙ፡ቄስ as a priest

ስምምነት agreement (see ሰማ)

ሠመረ go well, go well with

* ሰመረ, ተሰማራ engage in, be engaged in, head toward (as ወደ የመኝታቸው፡ ይሰማራሉ they head for their respective beds; በየፊናቸው፡ይሰማራሉ they go their respective ways)

አሰማራ take to pasture

ስሜት feeling (see ሰማ)

ሳምንት week

ባለሳምንት the one whose turn is to hold the mahbar, lit. 'possessor of the week'

ስምንት eight

ሰሞነኛ officiating priest

ሰማንያ eighty, the 80th day for memorial services; civil marriage

ሰማዕት (pl. ሰማዕታት) martyr

ሰማይ heaven, sky

ሠራ work, be in use

አሠራ help to do, have built

አሠራር construction, method of preparing (food)

መሣሪያ tool, weapon, building material

መሥሪያ፡ቤት office, department

ሠራተኛ employee, worker

[See also ሥራ]

ሱሪ jodhpurs

ሣር grass

የሣር፡ሰገሪ stalk of grass

ሥራ work, effect (see ሠራ)

ሥራ፡ፈታ be idle, not have anything to do

ሥራ፡ፈት፤ የሥራ፡ፈት unemployed

ሥራ፡ፈትነት unemployment

ሥር root

ሥራ-ሥር all kinds of roots

ሥሩ፡ሰደደ strike roots

በ…ሥር under

ከ…ሥር under

ከሥር፡ሥር from beginning to end

ሰረቀ steal

ተሰረቀ be stolen

ሠራተኛ worker, laborer

ሥርዓት ceremony, regulation, rule, procedure, order, discipline

በሥርዓት properly, systematically

በ…ሥርዓት according to procedure

ሥነ፡ሥርዓት procedure

ሰረዘ delete

ተሰረዘ be deleted

* ሰረየ, አስተሰረየ obtain absolution

ሶርያ Syria

ሰርግ wedding

ሰርገኛ bridal escort party

* ሰረጨ, ተሰራጨ be disseminated (news)

ሱስ addiction

ሥሥት greed, overeating, stinginess

ሦስት three

ሦስተኛ third steeping of coffee

ሲሳይ good fortune

ሱቅ shop

ሲቅ፡አስያዘ make one pant

ሣቀ laugh

ሣቀ(በት) he jeered at him

አሣሣቅ	manner of laughing
መሣቂያ	laughingstock
ሰቀለ	hang, crucify
ስቅለት፡ዓርብ	Crucifixion Friday
ሰቀላ	rectangular
ስቅለት,	see ሰቀለ
*ሠቀየ, ተሠቃየ	suffer
ሠባ	be fat
ሰብ,	in ቤተ፡ሰብ family
ሳበ	pull
ተሳበ	be attracted
ሳብ፡ያለ	protracted
ሳብ፡ረገብ፡ያለ	elastic
ሰብል	crop, field
ሰበረ	break
ስባሪ,	in የሣር፡ስባሪ stalk of grass
ሰበሰበ	gather (vt.)
ተሰበሰበ	gather (vi.)
ሰብሰብ፡አለ	be sedate (gait)
ሰብሰብ፡አደረገ	gather, gather up
የስብስብ	together
ስብስብ፡ብለው	together
መሰብሰቢያ	gathering place
ሰብሳቢ	chairman (of a society where collecting of money is involved)
ስብሰባ	meeting
ሰበቀ,	in ጦር፡ሰበቀ shake the spear
ሰበከ	preach
ስብከት	sermon, preaching
ሰ[illegible]	of multicolored cotton
ሳተ	be mistaken, err
አሳሳተ	mislead
ማሳሳቻ	means for misleading
ስሕተት	mistake
ሴት	woman
ሴት፡ልጅ	girl
ሴት፡ወይዘሮ	lady
ሴትነት	womanly qualities
የሴትነት	feminine
ሴተኛ፡አዳሪ	prostitute
*ሰተፈ, ተሳተፈ	participate
ሰኔ	June, Fast of ~~June~~ säne
ሲኒ፣ስኒ	cup, china
ሥነ፡ሥርዓት	procedure
ሠነቀ	furnish provisions, take provisions
ተሠነቀ	be provided of (food)
ሥንቅ	provisions for the journey
ሰንቡል	Virgo (constellation)
ሰንበሌጥ	grass
*ሰነበተ, ተሰናበተ	take leave, be fired
አሰነበተ	make last
ሰንበት	Sabbath, Sunday
	[See also ሰንበቴ]
ሰንበቴ	kind of gathering (see *)

ሰንበቴ፡ጠጣ	attend the sänbäte
ስንት	how much?
(ከስንት፡ግርምስምስ፡በኋላ	after much confusion, lit. after how much confusion?)
ስንቴ	how many times?
ሳንቲሜትር	centimeter
ሳኒቴሪያን	sanitarian
ሳንካ	defect, wrong
ሰነዘረ	strike (the ball)
* ሰነዳ, አሰናዳ	prepare
ተሰናዳ	be prepared
መሰናዶ	necessaries
ስንዴ	wheat
ሰንደል	sandalwood
ሰንጋ	steer
ሰነጠቀ	cut
ስንፍና	sloth
* ሰኘ, አሰኘ	make, make be called, make say of someone, cause to be considered
አሰኘ(ው)	it appeals to him
ሰኞ	Monday
ሥዕል	picture, painting (see ሣለ)
ሰዓት	hour, time
ሰዓታት፡ቆመ	celebrate the canonical hours
በየሰዓቱ	from time to time
ሰካ	string (beads), plug in
ተሰካ	be inserted
ተሳካ	be successful, go well
ተሳካ(ለት)	succeed
መሳካት	successful arrangement
ሰከረ	be drunk
አሰከረ	intoxicate, inebriate
ስካር	drunkenness
ስኳር	sugar
ሰው	man, person
ሰው፡አክባሪ	respectful
ሰውዬው	man, individual
ሰውነት	body, physical constitution
ሰወረ	conceal
በስውር	secretly
ሰውር	Taurus (constellation)
ሰውነት	body, physical constitution (see ሰው-)
የሰውነት፡ክብር፡ጣለ	demean oneself
ሰየመ	name (v.), designate
ስያሜ	naming, name-giving
ቢያንስ	at least (see አነሰ)
ሳይንስ	science
ስድስት	six
ስድስት፡ኪሎ	name of square in Addis Ababa
ሰደበ	insult (v.)
ተሳደበ	curse (v.)
ስድብ	insult (n.)
ሰጋ	be apprehensive, fear

አሰጋ cause apprehension, there is concern

ሰጋት concern (n.)

ሥጋ body, flesh

የሥጋ፡ከብት livestock

ሥጋዊ carnal, material

ሰጋት concern (see ሰጋ)

ሥጋዊ carnal, material (see ሥጋ)

ሥጋዊነት secularity

ስግደት adoration

ሰጋጃ carpet

ሰጠ give

ስጦታ gift

*ሰጣ, ተሰጣ be spread on the ground

ሠጦታ gift (see ሰጠ)

ሣጥን box

ሰፋ be wide

ተስፋፋ be widespread, expand

አስፋፋ spread

ሰፋ፡አለ be somewhat wider

ሰፋ፡ያለ wide, broad, large, considerable, important

ሰፊ broad, wide

(በሰፊው widely, abundantly, extensively)

ስፋት width, size

ሰፋ sew on

ተሰፋ be sewn

ሱፍ, in የሱፍ፡ፍትፍት kind of dish

ሰፈረ measure out

ተሰፈረ be measured out

ሰፈረ settle, camp

ተሳፈረ board

አሳፈረ take on passengers

ሰፈር neighborhood, settlement, camp

ስፍራ place, spot

(ወደየስፍራው to all over)

ሥፋት width, size (see ሰፋ)

ሰፌድ kind of tray

ሸ

ሺ thousand

ሻ wish, want

*ሻለ, ተሻለ be better

ተሻሻለ improve (vi.) be amended

አሻሻለ improve (vt.), amend

መሻሻል improvement

ሾለ be sharpened

አሾለ sharpen

ሾላ kind of tree

ሽለላ war song

ሸለመ decorate, give a reward, award

ሽልማት award (n.)

ሸለቆ valley

ሽልንግ 50 cents

ሹልክ፡ብሎ፡ሄደ slip out

*ሻማ, ተሻማ scramble, struggle hard

አሻማ make scramble to obtain

ሹም (pl. ሹማምንት) officer, headman

ሹመት office (function)

ሻማ candle

ሽምብራ chick-peas

ሸምበቆ cane, reed

ሸመቶ purchase (grain or other products)

ሹመት office (function); see ሹም

ሸማኔ weaver

* ሸሞነሞነ, ተሸሞነሞነ dress fancifully, be fanciful (dress)

ሸማገለ become old, arbitrate

ሽማግሌ old man, elder

ሽምግልና old age

ሻረ abolish

ሽር፡ጉድ፡ አለ bustle about

ሽሮ፤ ሽሮ peas porridge

ሽርሙጣ prostitute

ሹሩባ hair braid

ሸርጣን Cancer (constellation)

ሸሸ avoid, flee

አሸሸ put to flight, spirit away

ሻሽ muslin

* ሾቀ, አሾቀ dampen, put into water, steep in hot water

* ሾቀሾቀ, ተሾቀሾቀ stir

* ሸቀበ, አሻቀበ look up

ሽብ፡ተደረገ be tied

* ሸበረ, ተሸበረ be alarmed

* ሸበረቀ, አሸበረቀ be resplendent

ሸበተ be grey-headed

ሽታ smell (n.)

ሽቶ፤ ሽቶ perfume

ሾተላይ childbirth illness

ሽንሽን pleat, gathering at the waist

ሽንቊርቊር crevice

ሽንተረር ridge

ሸንኮር፡ አገዳ sugarcane

ሸንጎ assembly

ሸንጎ፡ ያዘ hold an assembly

ሽንጥ waist

* ሸነፈ, አሸነፈ win, overcome

አሸናፊ winner

ተሸናፊ defeated

ሸኘ accompany, see off

ተሸኘ be provided with escort

ሸክላ clay, pottery

ሸክላ፡ ሠሪ potter, pottery maker

* ሸከመ, ተሸከመ carry, be carried

ሽክና gourd, drinking gourd

ሸዋ፡በር name of gate in Harar

* ሸገረ, አሻገሮ across

ባሻገር across

ሻገተ get moldy

ሽጉጥ pistol

ሸጠ sell

ሻጭ seller

መሸጫ place where things are sold

ሾጥ፡ አደረገ beat with the whip

ሻጭ seller (see ሸጠ)

ሽፋሽፍት eyebrow

ሽፍታ outlaw

  ሽፍትነት outlawry

ሸፈነ cover, veil (v.)

  ተሸፈነ be veiled

  ሽፍንፍን፡ አለ be wrapped up

ቀ

ቋ፡ አለ rustle, be dry

ቃል word, sound

  ቃል፡ አስገባ make promises

  ቃል፡ ኪዳን promise (n.)

  ቃል፡ ኪዳን፡ ገባ make a promise, make a covenant

  የቃል፡ ትምህርት verbal instruction

  በቃል by heart

* ቅል, እየቅሉ individually

ቈላ፤ ቆላ roast

  ቈሎ፤ ቆሎ parched grain, roasted grain

ቆሌ custodian spirit

ቀለለ be light

  አቃለለ ease

  ቀለል፡ አለ be light, be slight, be minor, be low (price)

ቈለለ pile, heap up

  ተቈለለ be heaped up

ቀለም color, ink, learning, education

  ቀለም፡ ቀባ apply lipstick

ቅልምጭ, in የቅልምጭ pet (adj.)

ቀለሰ, in ጎጆ፡ ቀለሰ build a hut

ቀላቀለ mix

  ተቀላቀለ be mixed together

  አቀላቀለ join in

* ቈለቈለ, አቈለቈለ go down (of sun), set (of sun)

  ቍልቍል፡ አለ go down (of sun)

  ቍልቍል፡ ቢል downhill

  በ···ቍልቍል down to

ቀለብ food, provisions

ቀለበት ring

ቅላት light quality (of color)

ቀላዋጭ sponger, parasite

ቀለደ have fun

  ተቃለደ joke with each other

ቀለጠ be animated, there is much of something

ቀለጠ melt (vi.)

  አቀለጠ melt (vt.)

ቀልጠፍ፡ አለ be faster, be more efficient

  ቀልጠፍ፡ አድርጎ quickly

ቈለፍ፡ ያለ slightly curved

ቆም, see ቆመ

ቂም rancor ~~(see~~ (see ቅ *ቀየመ)

ቆመ stand, stop,

  (ቆሞ standing upright)

(ቆማ፡ቀረች she is unmarried)

አቆመ place, get hold of

አቋቋመ set up, establish, assist

ተቋቋመ be established, be set up

ቋሚ permanent, survivor

ቋሚ፡ንብረት immovable property

ቁመና lifetime, stance

ቁም , in በቁሙ in his lifetime, the normal value

ቁም፡ነገር important matter

ቁመት height

አቋም makeup

አቋቋም posture, religious dance

መቋሚያ prayer stick

ቅመም spice

ቅመማቅመም all kinds of spices

ቀመሰ taste, take a taste

አቀመሰ give to taste

ተቋመሰ taste (v.)

ቀመስ፡ሆነ taste a bit

ቀሚስ dress, skirt, robe

ቁመት height (see ቆመ)

ቁመና lifetime, stance (see ቆመ)

* ቀመጠ, ተቀመጠ sit, be put, be placed, be set aside, be deposited, be put away

አስቀመጠ deposit, place, put aside, have in one's possession

(አናስቀምጣ፡አናስተኛ፡ ይላሉ they give no peace)

ተቀማጭ saving deposit, reserve money

አቀማመጥ the manner in which it is laid out

መቀመጥ depository

መቀመጫ seat, chair

ቆመጠ become leper

ቀረ be left, be left out, stay away, fail, be omitted, remain, remain behind

(በረከት፡ቀረበት he missed out on the blessing)

አስቀረ make remain

የቀረ rest

የቀሩ others

ቀርቶ , in ሌላው፡ቀርቶ to say nothing of others

ሲቀረው , in አንድ፡ቀን፡ሲቀረው one day before

በቀር , in ከ…በቀር outside of, except

(ከ + negative verb + በቀር unless)

በስተቀር beside, nonetheless, otherwise

በተቀር beside, in that case

አይቀርም preceded by the negative in perfect "is not likely to ..."

ሳይቀርም preceded by a verbal noun "probably," as in መጮኸ፡ ሳይቀርም he will probably cry

ቀሌ provisions collected by the community

ቅር፡አለው have ill will

ቅር፡ተሰኘ be disappointed

* ቀራራ, አቅራራ sing a battle song, recite a war chant

ቀረርቶ battle song

ቁርስ breakfast (see ቆረሰ)

ቅርስ asset

ቆረሰ detach, take a portion, break, eat bread, breakfast (v.)

አስቆረሰ offer breakfast

ቁርስ breakfast (v.)

ቁርስ፡ቆረሰ eat breakfast, breakfast (v.)

* ቀረቀረ, አቀረቀረ bow (v.)

አቀርቅሮ with the head down

ቆረቆረ found (establish)

* ቆረቆረ, አንቆረቆረ make one restless

* ቆረቆሰ, ተቆረቆሰ hit the hockey ball

መቆራቆሻ goal for the hockey ball

ቀርቃገ wooden load stays

ቅርቅፍናት roughness

ቀረበ be near, come near, come forward, be served (food), appear (in court)

አቀረበ present, serve, submit

ተቃረበ be near

አቀራረበ bring together, cause to come to a rapprochement

አቀራረብ presentation, way in which one comes close to another, communion

የተቀራረበ close (adj.)

[See also ቅርብ]

ቅርብ near, nearby, closely (see ቀረበ)

በቅርብ፤በቅርቡ recently

ከቅርብ፡ጊዜ፡ወዲህ recently

የቅርብ close (friend)

የቅርቡ the one from close

ቅርብና closeness

ቆረበ take communion

አቆረበ give communion, administer communion

ቁርባን communion

ቁርበት untanned hide used as a sleeping mat

ቁርባን communion (see ቆረበ)

ቅርብና nearness (see ቀረበ)

* ቀረነ, ተቃረነ conflict (v.), contradict

ተቃራኒ opponent

ቁረን stubble (of wheat, millet)

ቀረጠ deduct

ቆረጠ cut

አቋረጠ	discontinue, cease, cross
የተቈረጠ	fixed
ቍርጥ፡ ያለ	decisive, clear-cut
ቈራጥ	resolute
ተቈራጭ	fixed
የማያቋርጥ	uninterrupted
መቍረጫ	clipper
ቈረጠመ	nibble
* ቈረጠጠ, ተንቈራጠጠ	wander
ቅርጫ, in ቅርጫ፡ገባው	divide up
ቍርጭምጭሚት	ankle
ቀረጸ	carve
ቅርጽ	sculpture, shape
ቄስ (pl. ቀሳውስት)	priest (see ቀሰሰ)
ቅስና	priesthood, rank of priest
ቁስለኛ	injured
ቀሰሰ	be ordained priest (see ቄስ)
ቍስቋም	name of church
ቀሰቀሰ	stir up, rouse, wake up
ቀስታ, in በቀስታ	slowly
ቀስት	bow (n.)
ቅስና	priesthood, rank of priest (see ቄስ)
ቍስጥንጥንያ	Constantinople
* ቆሸሸ, አቆሸሸ	belittle
ቀቀለ	boil, cook
ተቀቀለ	be boiled
ቅቧት	manger
ቀባ	anoint
ተቀባ	smear oneself with
[See also ቅባ, ቅቤ]	
ቅባ	oil (see ቀባ)
ቅባትነት	fat (n.)
ቅቤ	butter (see ቀባ)
ቆብ	hood
ቆብ፡ጫነ	don the hood
* ቀበለ, ተቀበለ	accept, join (in a song, in cries of mourning), say in refrain
አቀበለ	hand (v.)
ተቀባይ	who welcomes, refrain singer~~s~~, who gives the response, who is possessed by a spirit
ተቀባይነት	acceptance, receiving
መቀበያ, in የእንግዳ፡መቀበያ	
~~[illegible]~~	place to receive visitors
ቀበሌ	area, district
ቀበረ	bury
ተቀበረ	be buried
አቃበረ	help to bury
ቀባሪ	who buries, sexton
ቀብር	burial
መቃብር	grave, funeral
ቀበሮ	fox
ቀብር	burial (see ቀበረ)
የቀብር	burial (adj.)
የቀብር፡ሥነ፡ሥርዓት	burial ceremony

ቅባትነት fat (v.): see ቀባ

ቅብጥ Copte

ቅብጠት folly

* ቃተ, አቃተ(ው) he is not able,
he cannot

ቆቱ Galla

ቀትር midday, noon

ከቀትር፡በኋላ afternoon

ቀና be upright

አቀና settle

ቀና፡ብሎ፡አየ look up

ቅን honest

ቀና be envious

ቅናት envy (n.)

ቀን (pl. ቀናት) day, date

ቀኑ፡ወጣ(ለት) it has seen its day

ቀን፡አወጣ(ለት) put in the
ascendant

ከቀን፡ቀን day after day

ቁና a basket of grain, qunna-basket

ቅኔ religious poetry, verse

ቅኔ፡ማኅሌት outermost corridor
of the church (lit. place for
singing hymns)

ቅኔ፡ዘራፊ qane extemporizer

የቅኔ፡ቤት qane school

ቅን honest (see ቀና)

ቀነሰ decrease (vt.)

ተቀነሰ decrease (vi.)

ቋንቋ language

* ቀነቀነ, ተቀናቀነ be a rival,
serve to do someone out of

አቀናቃኝ contender

* ቀነበረ, አቀናበረ combine, link,
coordinate, deal with

ቀንበር yoke

ቅናት envy (n.); see ቀና

ቅንዝር licentiousness

ቀንድ horn

ቀንዳሪ brain

ቆንጆ (pl. ቆነጃጅት) pretty, pretty
girl, beauty

ቁንጅና beauty

ቈነጠረ take a pinch (of roasted
grain), peck

ተቈናጠረ be fidgety

ቈነጠጠ pinch

→ ቀንጫ pinching (n.)

ቁንጮ top

ቀኝ right, right hand

ቀኝ፡ጌታ rank of dabtara

* ቀወሰ, አቃወሰ upset

ቀውስ Sagittarius (constellation)

ቀዘቀዘ be cold

ቅዝቃዜ coldness

ቀይ red

ቀይ፡ኀዝብር kind of dish

ቈየ፡ ቆየ last for a long time, be for some time, remain, stay

አቆየ preserve

የቆየ ancient

(ሲሠራበት፡የቆየ which was in use quite for a while)

ቆይቶ for a while

(ሲሄድ፡ቆይቶ walking for a while)

(ከ + imperfect + ቆይቶ when it has been)

* ቀየመ, ተቀየመ hold a grudge, be offended, be angry at

አስቀየመ offend

ቂም rancor

ቅያሜ resentment

ቀየረ change (v.)

ቀያየረ alter

አቀያየረ change (v.)

መቀያየር change (n.)

ቀየሰ measure, outline (v.)

ተቀየሰ be measured, be divided

ቅየሳ survey (n.)

ቀዳ pour

ቆዳ leather

ቀደመ precede, be first, get somewhere first

ተሽቀዳደመ race (v.)

ቀደም፡ያለ former

ቀደም፡ብሎ in front, first (adv.), previously, already, before, prior to

ቀደም፡ሲል before

ቀዳሚ primary, prior

ቀድሞ early times, first

(የቀድሞ former)

አስቀድሞ previously, first of all

ተቀዳሚነት priority

[See also ቅዳሜ]

ቅዳሜ Sunday (see)

ለቅዳሜ፡ሥዑር Holy Saturday

የቅዳሜ፡ሹር Holy Saturday

ቀደሰ say Mass, sanctify

ተቀደሰ be holy

አስቀደሰ attend Mass

[See also ቅዱስ, ቅዳሴ]

ቅዱስ (pl. ቅዱሳን) saint (see ቀደሰ)

ቅዱስ፡ዮሐንስ St. John's Day

ቅዳሴ Mass (see ቀደሰ)

ቅዳሴ፡ገባ start Mass

ቀጣ punish

ተቀጣ be punished, be disciplined

አስቀጣ cause to be punished, have someone punished

ቅጣት fine, punishment

አቀጣት punishment

መቀጫ fine (n.)

ቀጥ፡ አለ be straight

ቀጥ፡ ብሎ straight (adv.)

ቀጥታ straight

ቁጣ anger (see *ቆጣ)

ቂጣ wheaten bread

ቋጣ threaten

ቋጤ tray

ቅጥ, in በቅጡ properly

* ቆጣ, ተቆጣ get angry

ቁጣ anger

ቀጠለ resume (vi., vt.), continue

ቀጥሎ then

ከ…ቀጥሎ next to

ከዚህ፡ ቀጥሎ next

የሚቀጥል next

* ቃጠለ, ተቃጠለ be broiled, be burnt, burn down

አቃጠለ burn, sting

አቀጣጠለ light (the fire)

አቃጣይ arsonist

[See also ቃጠሎ]

ቃጠሎ fire, blaze (see * ቀጠለ)

የእሳት፡ ቃጠሎ conflagration

ቅጠል leaf

ቄጠማ reed

ቀጠሮ appointment

ቁጥር number (see ቆጠረ)

በ + perfect + ቁጥር every time (conj.)

ቅጥር compound

ቅጥር፡ ግቢ compound

ቆጠረ reckon, learn (the alphabet)

ተቆጠረ be considered

አስቆጠረ make one spell, make one recite the spelling lesson

ተቆጣጠረ watch (v.)

ቆጠራ count (n.)

(የሕዝብ፡ ቆጠራ census)

ቁጥር number (see above)

ቁጥጥር supervision

አቆጣጠር calendar

መቆጣጠር supervision

ቋጠረ tie, knot, tie up

ተቋጠረ be linked

ቀጥቃጭ blacksmith

* ቆጠቆጠ, ተንቆጠቆጠ be decorated

ቆጠበ save, lay aside (money)

ተቆጠበ refrain (abstain)

ቆጠብ፡ ያለ demure, restrained

መቆጠብ restraint

ቀጥታ straight (see ቀጥ፡ አለ)

ቀጥታውን straight (adv.)

በቀጥታ directly

ቀጥተኛ straight, literal (translation)

ቅጣት punishment (see ቀጣ)

ቂጢጥ፡ አለ sit

ቁጥጥር supervision (see ቆጠረ)

ቁጭ:አለ sit, sit down

  ቁጭ:ብሎ merely

ቆጮ Gurage food

ቀጭን gauzy kind of šämma

ቀፎ beehive

ቆፈረ dig

  አስቆፈረ have dug up

ቀፈረ beg door to door

  ቀፈፋ door-to-door begging

በ

በ in, at, among, on account of,
  because of, in view of fact that
  ብ + (imperfect) even though,
  even if
  ቢ + imperfect +ም even though,
  even if

ቦቃ black with a white blaze

ባህል tradition, custom

ባሕር sea

  ባሕር:ዛፍ eucalyptus

ባሕርይ character

ባሕታዊ hermit

በላ eat

  ተበላ be eaten

  (ይበላል one eats)

  አበላ feed, serve food, provide
  food

ባለ, in ባለ:ልጅ one with child

ባለሥልጣን official

ባል husband

ብሎ thinking (see አለ)

ብልሃተኛ expert

* በለሸ, ተበላሸ be spoiled, spoil (vi.)

ባለቤት master of the house, lady of
  the house, wife

ባላባት tribal notable

ብልት part, cut of meat

በላተኛ person who bought something
  to eat, customer

ባልትና housewifely abilities, housewifely skills

ባልንጀራ companion

ቡሉኮ፣ቡልኮ heavy woolen blanket

በለው let him have it! (see አለ)

ብሉይ Old Testament

  ብሉያት:ሐዲስ Old and New
  Testaments

ባላገር countryside

ብልግና rudeness, immoral

በለጠ exceed

  ተበላለጠ vary

  አበላለጠ make a great difference

  በለጥ:ያለ more

  አብልጦ more

  መበላለጥ difference

  የሚበልጥ more

  ብልጫ majority

በልጥ	fast, best
ብልጥ (fem. ብልጢት)	shrewd, sly
ብልጠት	trickery
ብልጫ	majority (see በለጠ)
ብልጭ፡አለ	sparkle (v.)
በራ	be lit
አበራ	light (a candle)
መብራት	light (n.)
በሬ	ox
በር	gate
ብር	silver, silver thaler, dollar
ብርሃን	light (n.)
በረረ	fly, run fast
አባረረ	chase away, expel
* በረበረ, አምበረበረ	ransack
አምበርብር	proper name
በርበሬ	pepper
በርበሬ፡በር	name of gate in Harar
በረታ	be strong
ብርቱ	strong, powerful, industrious
በብርቱ	strongly
ብርታት	strength, effort
በረት	cattle pen
ብርታት,	see በረታ
ብርቱካን	orange
ብራና	parchment
በርኖስ	burnoose
በረንዳ	porch
ባርኔጣ	hat
በርኔጣ፡አደረገ	wear a hat
ባርኔጣ፡ደፋ	wear a hat
ባረከ	bless
ተባረከ	be blessed
ቡራኬ	blessing
ብሩክ	blessed
በረከተ	be large, be numerous, be many
አበረከተ	increase
በርከት፡አለ	be rather large, be manifold
በርከት፡ያለ	considerable, much, numerous, many, a great deal, quite a bit, most of, large (number)
በርከት፡ብሎ	in quantity, in great number
* በረከተ, አበረከተ	present a gift
በረከት	blessing, gift
በረሃ	desert
ብርዝ	honeyed water
በረደ	be cold
አበረደ	cool, calm down (a quarrel)
ብርድ	cold
[See also በረዶ]	
በረዶ	hailstone (see በረደ)
ብርኽዴ	kind of tree
ብርጭቆ	glass
በራፍ	doorstep, doorway
በሶ	roasted barley flour mixed with water
ባሰ	be worse

የባሰም፡እንደሆነ and what is worse

በሰለ be cooked, be ripe, be mature

የበሰለ who is mature

*በሠረ, አበሠረ inform, announce the good news

በሰበሰ putrefy

በስተ , in በስተቀረ besides, otherwise, nonetheless (see ቀረ)

(ከ--- በስተቀር except for, with the exception of)

በስተቀኝ to the right (see ቀኝ)

በስተጀርባ behind (see ጀርባ)

በሽታ illness

በሽተኛ ill

ባሻገር across (see * ሻገረ)

በቃ be sufficient, be qualified, qualify (for); renounce the world

አበቃ finish, end, bring to an end

በቂ sufficient

ብቃት asceticism

መብቃት renunciation of the world

ማብቃት end

ብቅ፡ብቅ፡አለ appear

በቀለ grow

አበቀለ make grow

በቀል revenge

በቅሎ mule

በቅሎ፡ስጓሚ muleteer

ባቄላ bean

በቀር, in ከ···በቀር outside of, except (see ቀረ)

ከ + negative verb + በቀር unless

ብቃት asceticism (see በቃ)

ባቡር train, railroad

የባቡር፡ጣቢያ railroad station

ብብት armpit

ባት calf

ቤት house

ቤተ፡ልሔም small hut outside the church in which the Host is prepared

ቤተ፡መንግሥት palace

ቤተ፡ሰብ family

ቤተ፡ንጉሥ circular house

ቤተ፡ክርስቲያን church

ቤት፡ለቤት around the house

ከቤት፡ቤት from house to house

ከቤት፡ቤት፡አለ go from house to house

የቤት፡እመቤት lady of the house

ዕቃ፡ቤት property custodian

ቤተኛ close friend of the family

በተሃ insufficiently fermented

በተለይ in particular (see ለየ)

በተለይም especially, specifically, particularly

በትር stick, stave

በተረፈም moreover (see ተረፈ)

በተቀር besides, in that case
  (see ቀረ)
  ከ···በተቀር except for

በተነ scatter
  ተበታተነ disperse (vi.)

ቤተኛ close friend of the family
  (see ቤት)

ብቻ only, but, however
  ብቻ:ብቻውን singly
  ለብቻ:ለየ keep separate
  ለየብቻ separately
  ብቸኛነት loneliness

ቡችላ puppet

  ብቸኝነት loneliness (see ብቻ)

ቡና coffee
  ቡና:ቤት bar
  (የ)ቡና:ቁሉ roasted coffee

ቧንቧ faucet

በነነ blow (of dust), be blown away

ባንክ bank

በዓል (pl. በዓላት) festival

ባእታ spring with holy water

ባዕድ foreigner

ቦካ ferment (of dough)
  አቦካ ferment (vt.)
  ቡኮ dough

*በኸለ, አበኸለ soothe

በኩል , in በ···በኩል concerning, with
  regard to, in respect of, as far
  as it concerns
  በበኩሉ on his part

ባከነ be dissipated, go to waste
  አባከነ waste

በዛ be numerous, be too much
  አበዛ increase, do something in
  great quantity
  አብዝቶ:በላ eat a lot
  አብዛኛው most
  አብዛኛውን:ጊዜ mostly, most
  of the time, usually
  ይበዛቀል it is mostly
  [See also ብዙ, ብዛት]

ቤዛ, in የጅ:ቤዛ thimble

ብዙ numerous, many (see በዛ)
  ብዙ:ጊዜ many times
  ብዙውን:ጊዜ most of the time,
  mostly

ብዛት number (see በዛ)
  በብዛት frequently, in large numbers
  በዘመን:ብዛት in the course of time
  የጊዜ:ብዛት passage of time

በየ- every, each, at an interval of,
  in each according to

ባይ, who says, who hits (see አለ)
  ባዩ proper name

በያለበት everywhere (from በ-እየ-እለ-በት)

ባይታዋር alien

ቢያንስ at least (see አነሰ)

ቢያንስ፡ቢያንስ at the very least

በይፋ openly, publicly

ቡዳ፡በር name of gate in Harar

ባዶ empty, black coffee

ባዶውን with empty stomach, without it, empty-handed

ባዶ፡እግሩ barefoot

በደለ do wrong, wrong (v.), harm, commit an injustice

ተበደለ be wronged

በደል injustice, wrong, injury

ተበዳይ wronged

ብድር loan

ቡድን team

የቡድን፡አገት team captain

ብድግ፡አለ get up, stand up

በጀ be good, be suitable, be made

አበጀ make

ባጀ spend the time

በግ sheep

*ቦገቦገ, ተንቦገቦገ be blazing

ቢጤ kind of

የኔ፡ቢጤ indigent, needy

በጣም very

በጠሰ break a string

ተበጣጠሰ be torn to bits

በጠበጠ mix

ቧጠጠ scrape up

ቡጥጫ kind of dish

ተ

ታሕሣሥ December

ትሑት polite

ትሕትና politeness

ቶሎ፡በል come on!

ታለለ , see አታለለ

ትልልቅ big (see ተለቅ)

ትልልቆች grown-ups

ተላለፈ be transmitted (see አለፈ)

ትልም furrow

ተለቅ፡ያለ large, older

ትልቅ great

ታላቅ elder

ትልቅነት importance

ትልልቅ big

ትምህርት education

የትምህርት፡የሥነ፡ጥበብ፡ሚኒስቴር Ministry of Education

የተግባረ፡እድ፡ትምህርት፡ቤት Vocational School

ታምር miracle

ታምራት Book of Miracles

ተመሳሳይነት similarity (see መሰለ)

ታማኝነት loyalty (see አመነ)

ተራ section, turn; ordinary

ተራ፡ሰው ordinary person

ተራ፡በተራ in turns

ተራዉን be in turns

በተራዉ in turn

ባለተራ the one whose turn it is

የሸቀጥ፡ተራ merchandise stall

ትርምስ hustle and bustle

ትርምስምስ confusion

ተራራ mountain

ተረተ speak in proverbs, tell parables

ተረት parable, tale, saying

ታሪክ history

ታሪካዊ historical

ተረከዝ heel

ተረጐመ translate

ትርጉም meaning, interpretation

ትርጓሜ interpretation

አስተርጓሚ interpreter

ተረፈ be left over, be spared

አተረፈ win, gain, acquire, leave

ተረፉ፡ሲልም moreover

ትርፍ profit

በተረፈ፤በተረፈም moreover, besides

*ተረፈረፈ, ተንረፈረፈ be present in abundance

ተስማሚ suitable (see ሰማ)

ተሰሚነት acceptance, influence (see ሰማ)

ተሳሰረ, see አሰረ

ተስተካከለ be corrected, equal (see አከለ)

ተስፋ hope

ተስፋ፡ቈረጠ despair (v.)

ተስፋ፡ጣለ(በት) he placed hope in him

ተሽቀዳደመ race (v.); see ቀደመ

ተሽከርካሪ vehicle

ተቀማጭ saving deposit, reserved money (see *ቀመጠ)

ተቈራጭ fixed (see ቈረጠ)

ተቀባይ, see *ቀበለ

ተቀባይነት, see *ቀበለ

ተቀዳሚነት priority (see ቀደመ)

ተባለ be said (see አለ)

ተባባለ say to each other (see አለ)

ተባበረ cooperate (see አበረ)

ቶበት black strip of cloth

ታቦት church, altar stone of Ethiopian church

ታቦት፡ንግሥ celebration of the tabot

ታታሪ industrious, busy

ተቸ comment (v.)

ትችት comment (n.)

ትንሣኤ resurrection

ትንሽ small, a little bit

ተነተነ explain

አተነተነ feel

ተንኰል	ruse, malice
ተንኰለኛ	malicious
ተንዛዛ	be wordy, be verbose
ተነፈሰ	breathe
አስተነፈሰ	let rest
መናፈሻ	park
ተነፋነፍ	long loose trousers
ትእዛዝ	command, order, instruction (see አዘዘ)
ተካ	replace
(በ-- እግር : ተካ	take the place of)
ተተካ	be succeeded by
ተተኪ	replacement
ምትክ	alternate
ተከለ	plant, set up, pitch a tent
(ርስት : ተከለ	grant family land)
ተተከለ	be fixed
ተክል	plant (n.)
(የፍሬ : ፍሬ : ተክል	fruit trees)
አትክልት	plant, vegetable
ተኩላ	wolf
ተክሊል	religious wedding
ተኰሰ	shoot, iron (clothes)
ተኩስ	shooting
አተኳኰስ	the way it is ironed [See also ትኩስ]
ትኩስ	warm (roast), fresh (bread, stew); see ተኰሰ
ትከሻ	shoulder
ታከተ	become weary, be tired
ተከታይ	follower (see * ከተለ)
ትክክል	straight, equal
በትክክል	exactly
ትክክለኛ	exact, right
ተከዘ	be sad
አስተከዘ	cause sadness
ትካዜ	sadness
በትካዜ	sadly
ተወ	leave, let go, give up, abandon, eschew
ተዋሕዶ	monophysitism
ትውልድ	generation (see ወለደ)
የትውልድ	native
ተዋወቀ	be acquainted with each other (see ዐወቀ)
ተወዳጅ	popular (see ወደደ)
ታዛ	eaves
ትዝታ	memories
ተዝካር	memorial service
ትይዩ	opposite (see አየ)
ተድላ	comfort
ትዳር	marriage, married life, married state
ትዳር : ያዘ	married man
በትዳር : ኖረ	get married
ተዳደረ	make a living (see አደረ)
ታገለ	wrestle

ትግል struggle, struggling, effort

ትግርኛ Tigrinya (language)

ተገቢ appropriate (see ገባ)

ተግባር duty, activity (see ገበረ)

ተግባረ፡ እድ፡ ትምህርቲ፡ ቤት Vocational School

ተጋገዘ help each other (see አገዘ)

ተግጠሊ, see ዐጠሊ

ተጻራሪ enemy

ጉፋ land for which one is hired to provide service

ተፋታ spitting

ተፈጥሮ nature (see ፈጠረ)

ቸ

ቻለ can, be able, endure, stand

ቻለ(ለት) it provides for him, it takes care for him

ችሎታ ability

ቸል፡ አለ ignore

ችሎታ ability (see ቻለ)

ችሎት law court, court of justice

ችሎት፡ አስቻለ the court meets

ቸር good

በቸር well

ቸርቻሪ retail dealer

ችርቻሮ retail

ችቦ torch

ችክ፡ ብሎ stubbornly

* ቸኰለ, አስቸኳይ urgent

ችካል peg

ቸገረ be wanting, be difficult

ቸገረ(ው) he is in need

ተቸገረ be difficult, be hard-pressed

አስቸገረ cause problems, afflict

ቸገር፡ አለ be difficult

ቸግር፡ ቢል when things are tight

ችግር distress, trouble, difficulty, problem

ችግረኛ afflicted, needy

ና

-ና and; (connected with certain verb forms) because

ነሁለል፡ አለ be indolent

ነሐስ copper

ኑሮ life, living (see ኖረ)

የኑሮ፡ ደረጃ station of life

የኑሮ፡ ጓደኛ life companion

ኖረ live

(ቢኖርም but even so)

አኖረ maintain

ኗሪ dweller

መኖሪያ means of living, living quarters

[See also ኑሮ]

ነርስ nurse

ናሣ hold back

ተነሣ rise, get up, arise, leave, be removed, be lifted, be mentioned

(የ... ነገር ፡ ከተነሣ on account of)

አነሣ ~~recite,~~ raise, mention, bring up (a subject), take off one's hands, give this child in christening

አነሣሣ take off

ተነሺ christened

መነሻ motive, beginning, point of departure, reason, origin

ማንሻ christening place

ንስሐ confession

የንስሐ ፡ አባት father confessor

ንስሐ ፡ አባትነት office of confessor, confessorship

ንስር eagle

ንሸነት dampness

ነሸጠ animate (v.)

ተነሸጠ be lively

ነቃ wake up

ነቃ crack

ናቀ despise

ተናቀ be held in contempt

ንቀት contempt

ንቅሳት tattooing

ንቀት contempt (see ናቀ)

የንቀት ፡ ዓይን contempt

ንቅናቄ movement

ነቀዘ be eaten by worms

ነቀዝ worm

ነበረ he was

* ነበረ, አስተናበረ take charge

ነብር leopard

* ነበበ, አነበበ read

አስነበበ have recited, cause to recite, make read

ንባብ reading

* ነበነበ, አነበነበ mutter, gabble, mumble

ነት decorated hide mat

ንትርክ dispute, disputation, quarrel

ነነዌ Fast of Nineveh

ነካ touch

ተነካ be affected

ነካካ be pleasing

ነካ ፡ ነካ ፡ አደረገ poke

ነክ ፡ የሆነ that is of the type, that is of the kind of

ናከረ immerse, dye

* ነከተ, አነከተ break (the fast)

ነውር disgrace, shame

* ነዘረ, አስነዘዘረ swing (the hockey stick)

ኑዛዜ bequest (see ናዘዘ)

የኑዛዜ፡ቃል last will

ናዘዘ hear confession, confess

ተናዘዘ confess, make the last will

ተናዛዥ testator

[See also ኑዛዜ]

ነዳ drive

ነደደ burn (vi.), be angry

አነደደ light, ~~burn~~

የነደደ angry

ነደፈ infect

ነጋ became dawn, dawn (vt.)

ንጋት dawn (n.)

ነገረ speak, tell

ተነገረ be announced

ተናገረ speak

አነጋገረ converse, discuss

ነጋሪ who tells

መነጋገር talking

አነጋገር expression, way of speaking

[See also ነገር, ነገረኛ, ነገርተኛ]

ነገር affair, thing, item (see ነገረ)

የነገር፡አባት arbiter

በነገራችን፡ላይ by the way

ነገረኛ quarrelsome (see ነገረ)

ነገርተኛ litigant (see ነገረ)

~~ንጉሥ king; chapter~~

ነገሠ become king

ታቦት፡ነገሠ the tabot goes around the church

ንጉሥ king; chapter

በንጉሥ፡በንጉሡ chapter by chapter (in Psalms)

ቤተ፡ንጉሥ circular house

ንግሥት queen

ንግሥት queen (see ንጉሥ)

ንጋት dawn (n.); see ነጋ

ነገደ deal in

ነጋዴ merchant

[See also ንግድ]

* ነገደ, አስተናገደ host, provide hospitality, propitiate

ነገድ tribe

ነጐደ thunder (v.)

አነጐደ make ~~rough~~ rumble

ንግድ commerce (see ነገደ)

ንግድ፡ሥራ commerce

የንግድ commercial

ነጣ be white

ነጠለ separate

ነጣጠለ cut up

ነጠል፡ብሎ separate (from), apart

[See also ነጠላ]

ነጠላ kind of šämma which is not doubled and has stripes on both ends (see ነጠለ)

ነጠረ be melted

አነጠረ smelt

ነጠቀ snatch, pilfer

ነጠቅ፡ነጠቅ፡አለ be hopping (gait)

* ነጠፈ, አነጠፈ spread

ምንጣፍ rug

ነጨ tear out

ነጻ be free

አነጻ cleanse

በነጻ gratis, free of charge

ነጻነት independence

[See also ንጽሕና]

ንጽሕና cleanliness, purity, blamelessness (see ነጻ)

ነጻነት independence (see ነጻ)

ንጽጽር parable

ነፋ inflate

ንፍሮ porridge

ነፈሰ blow (of wind), be in the air (rumor)

ነፈሰ(በት) influence

(ትምህርት፡ነፈሰበት he has a smattering of education)

ተናፈሰ take fresh air

[See also ተነፈሰ, ነፍስ]

ነፍስ soul (see ነፈሰ)

ነፍስ፡ዐወቀ reach the age of reason, be mature

የነፍስ፡ልጅ spiritual child

የነፍስ፡አባት father confessor

ናፍጣ naphtha

ነፈገ be stingy, ~~strict~~ stint

አ, ዐ

እህል grain, food

እህል፡ውኃ sustenance

አሁን now

አሁንም even now, still

አኀዝ numeral

እሑድ Sunday

አለ say, do something

(ወደቀኝ፡አለ go to the right)

(በለው let him have it!)

ተባለ be said, be termed

ተባባለ say to each other

አስባለ have said, ask to say

ሳይል without reflecting, without regard to

ብሎ thinking

ተብሎ, in ለ--- ተብሎ for the purpose, specifically

ይለ, in ለእግዜር፡ይለ for God's sake

ማለት, see above

አለ̈ he is, there is

አለ(በት) he has to, he must, he should

ምን፡አለብኝ what business is it of mine?

ከያለበት from all over, in various places

ያለውም if there is any

[See also ኣለኝታ]

ኣላሽ last-minute addition to the load

ኣልልታ ululation

ዓለም world

የዓለም:ስም world name

ዓለማዊ worldly, secular, worldly person

ዓለማዊነት worldliness

የዘላለም eternal

ዓላማ aim, purpose

ኣለማ proper name

ኣለቀ be over, come to an end, be spent (in prayers)

ያለቀ(በት) who is out of something

ኣለቃ chief, vicar, rank in religious teaching

የቤተ:ክርስቲያን: ኣለቃ vicar

ኣለበ milk (v.)

ኣልቦ bangles

ዕለት day

ዕለት:ዕለት day after day

የዕለት daily

የዕለት:ሠራተኛ daily laborer

የዕለት:በዓል festival

የዕለት:ጉርስ daily bread

የዕለት:ጉሮሮ daily consumption

በዕለተ:ቀኑ on the same day

ከዕለቱ:ዕለት:ጀምሮ starting that very day

ኣለንጋ whip

ኣለኝታ mainstay (see ኣለ)

ኣለዚያ otherwise, or else

ኣለዚያም otherwise, or else

ኣልጋ bed

ኣልጫ stew made without bärbärre .

የኣልጫ:ፍትፍት kind of dish

ኣለፈ pass, exceed, run out, transcend

(ከዚያ:ባለፈ outside of that)

ኣሳለፈ let pass, pass the time, serve (drinks), go beyond, spend (time)

(ኣሳልፎ:ሰጠ expose (the body)

ኣስተላለፈ let pass, transmit

ተላለፈ violate, break (the law), transgress, be handed down, be transmitted

ኣልፎ:ብሎ a little further

ኣልፎም and further, moreover

ኣልፎ:ኣልፎ occasionally, from time to time, now and then

(ከ··· ኣልፎ beyond, besides, outside of)

ኣላፊ:ኣግዳሚ passerby

የማያልፍ imperishable

ኣልፍኝ bedroom chamber

ኣማሆይ appellation for nun

አመል bad temper

ኣሞሌ salt bar

ኣምላኽ Lord, God

ኣማላጅ mediator (see ማለደ)

ኣመመ hurt

ታመመ get ill

ኣሞም line of workers in the field

ኣሞም፡በሞም፡አደረገ rank in lines

አማረ be beautiful, be attractive, be colorful, be refined

አማረ proper name

ያማረ handsome, splendid

አሳምሮ well (adv.)

አሞራ bird of prey

አማርኛ Amharic

አምስት five

ኣምስትየ quintessence

ኣምቢ፡ኣለ refuse

አምባር bracelet

ኣምቦሳ calf

ኣምባጓ, see ኣንባጓ

ኣመቤት lady of the house, woman

ኣመቤታችን Our Lady

ኣምብዛም many, much

አመት handmaid

አማች father-in-law

አመነ believe

ታመነ be believed

ኣማኝ witness

ኣምነት belief, faith

ታማኝነት loyalty

ኢምንት nothing, slightly

ኣማኝ witness (see አመነ)

ኣሜከላ kind of thorn

አማካይ middle

አማካይነት, in በ... አማካይነት through the intermediary, be means of

አመድ ashes

ዓምድ column

አመጣጥ the way it was brought, introduction (see መጣ)

ኣማጭ intermediary in betrothal (see መጣ)

አርሆ female singer

አረመ weed, correct

ታረመ be refined

አረም weeding

አርማ insignia

ኣርም, in ኣርሙን፡አወጣ release one's inhibitions

ኤረር፡በር name of a gate in Harar

ኣሩር ball for hockey

ኣርር፡ብሎ፡አለቀሰ cry bitterly

አረሰ plow, farm (v.)

ታረሰ be plowed

የሚታረስ what is to be plowed

ኣርሻ field, farming, agriculture

ማረሻ plow (n.)

አራስ parturient (woman)

አስተሳሰረ bind together, cause to be bound together

አሳር misfortune

ዐሥር ten

  ዐሥር፡ ሰዓት four o'clock

አሠራር construction, method of preparing food (see ሠራ)

አስረጂ evidence (see * ረዳ)

አስረጂነት evidence (see * ረዳ)

አሰበ think, take into consideration

  አሰበ(በት) think about it

  ታሰበ be taken into consideration

  (ሳይታሰብ unexpectedly)

  አሳሰበ suggest

  ማሰብ belief

  ሐሳብ idea, plan

  አሳሳቢነት concern (n.)

  አስተሳሰብ way of thinking

  (የአስተሳሰብ፡ ሁኔታ way of thinking)

  መታሰቢያ remembrance

እሳት fire

አስተላለፈ, see አለፈ

አስተማሪ teacher (see * ማረ)

  አስተማሪነት teaching

አስተሳሰረ, see አሰረ

አስተሳሰብ way of thinking (see አሰበ)

አስተካከለ adjust, trim, straighten, straighten up (see አከለ)

አስታወሰ recall, remind, commemorate (see አወሰ)

አስታወቀ make known (see ዐወቀ)

አስተዋወቀ acquaint, cause to be familiar (see ዐወቀ)

አስተዛዛኝ who has sympathy (see አዘነ)

አስተያየት appearance, view (see አየ)

አስተዳደረ administer (see አደረ)

  አስተዳደር administration

  የአስተዳደር administrative

አስተዳደግ upbringing (see አደገ)

አስታጠበ help wash (see አጠበ)

አስተጣጠፍ way of being folded (see ዐጠፈ)

አስተጫጨ bring about the betrothal (see አጨ)

አስቸኳይ urgent (see ቸኰለ)

  በአስቸኳይ urgently

እስከ until

  እስከ --- ድረስ until

አስከሬን body

  ያስከሬን፡ ሣጥን coffin

እስክስታ dance consisting of shoulder shrugging

  እስክስታ፡ አስነካ (or ወረደ) perform the ǝskǝsta

እስክንድርያ Alexandria

እስካውት scout

አሰድ Leo (constellation)

አስፋልት asphalt

  አስፋልት፡ፈሰሰ be paved

አሸ rub

  አሸት፡አደረገ rub

ኧሽ፤እሽ silence!

እሾህ thorn

አሹቅ steeped beans

  የባቄላ፡አሹቅ bean porridge

አሸት፡አደረገ rub (see አሸ)

አሽከር servant

አሸዋ sand

አሻግሮ across (see * ሻገረ)

እቃ things, furnishings

  የእቃ፡ቤት property custodian

ዐቅም ability, power, means, financial means

  ለዐቅመ፡አዳም፡ደረሰ reach puberty (boy), be mature (boy)

  ለዐቅመ፡ሔዋን፡ደረሰች reach puberty (girl)

  እንደዐቅሙ as much as it can

አቋም makeup (see ቆመ)

አቆማዳ leather bag

ዐቅራብ Scorpio (constellation)

አቅራቢያ neighborhood, vicinity (see ቀረበ)

አቋቋም posture, religious dance (see ቆመ)

ዕቁብ credit society

  ዕቁብተኛ member of the credit society

አቅድ፤ዕቅድ plan, style

አቃጣይ arsonist (see * ቃጠለ)

አቀጣጥ punishment (see ቀጣ)

አቈጣጠር calendar (see ቈጠረ)

አቀፈ embrace, take in one's arms

  ታቀፈ be embraced, hold in one's arms

  እቅፍ፡ሙሉ armload

አቁናዳ beggar's wallet

አባ appellation for monk [See also አባሞይ]

አብ (pl. አበው፤ አበይት) elder, forefather

አቦ nickname of Gäbrä Mänfäs Qəddus, an Ethiopian saint of the 17th century

አባሞይ appellation for monk [See also አባ]

አቦል first boiling of coffee

አበረ join up, collaborate

  ተባበረ cooperate

  አብሮ together

  ኅብረ፡ሰብ society

  ኅብረት solidarity, cooperation, union, associating

አበሰ wipe

  አባበሰ wipe

አብሽ	fenugreek
አበባ	flower (n.)
አበተ	tie loosely
አባት	father
አባት፡እናት	parents
አባትየው	the father
አቤት፡አለ	appeal, speak to [See also አቤቱታ]
እበት	wet dung
አቤቱታ	petition [See also አቤት]
አቤቱታ፡አቀረበ	submit a petition
አቤቱታ፡አመለከተ	submit a petition
አቡነ	title of a bishop
የአቡነ፡ጴጥሮስ፡ሐውልት	Statue of Abuna Petros
አብነት	doctrine
አበው,	see አብ
አብዛኛው	most (see በዛ)
አብዛኛውን፡ጊዜ	most of the time, mostly, usually
ዐባይ	Blue Nile
አበይት,	see አብ
አበደ	be crazy, become crazed
አበጠ	disturb
አብጤ	proper name
አተላ	dregs
አታለለ	deceive
አታላይ	swindler
አተር	pea
አትክልት	plant, vegetables (see ተከለ)
ኢትዮጵያዊ	Ethiopian
እነ-	something like, someone with
~~እኒህኞቹ~~	~~these~~
እኒህኞቹ	these
አነሰ	become small, become smaller, be few, be too little
አነሰ(ው)	have little of
አነስ፡አለ	be few in number, be-low
ቢያንስ	at least
አነስተኛ	little, small, few
አነስተኛነት	insufficiency
ማነስ	lack
ትንሽ	little
እነሱ	they
እነሱን	them
እንስራ	crock
እንሶስላ	henna
አንሥቶ, in ከ---አንሥቶ	beginning from, ranging from, starting with (see አነሳ)
አነቀ	choke
እንቁላል	egg
አንቀልባ	sling for toting babies
አንቀላፋ	fall asleep
እንቅልፍ	sleep
እንቅብ	kind of platter

እንቍጣጣሽ New Year

እንቅፋት obstacle

እንቅፋት፡መታው stumble

እንባ tear (n.)

በእንባ፡ታጠበ be bathed in tears

እንበሳ lion

እንባሻ Tigre dish (Kind of wheat bread); see also እምባሻ

እናት mother

እናትና፡አባት parents

እንተ, in በእንተ፡ስማ፡ለማርያም in the name of Mary

እንካ take!

እንኳ even

ብ + imperfect + እንኳ even if

አንካሴ pike

እንኳን even, let alone

ብ + imperfect + እንኳን even though

እንኳን፡ለብርሃን፡ትንሣኤ፡አደረሳችሁ Happy Easter!

እንኳን፡አደረሳችሁ Happy New Year!

እንኳን፡ከዘመን፡ዘመን፡አሸጋገራችሁ ← Happy New Year!

እንድ one

እንድ፡ሁለቴ a couple

እንድ፡ላይ together

ካንድ፡ላይ together

እንዴ once, ~~something~~ sometimes

[See also እንዴም, እንድነት, እንዳንድ, እንደኛ] ቻ

እንደ like, as, according to

እንደ + (perfect) as soon as, as much as

እንደ + perfect + ሁሉ as though (እንደገባው፡ሁሉ as though he understood)

እንደ + negative perfect + ያህል just as though

እንደ + relative imperfect + ሁሉ according to

እንደ + negative imperfect + ሁሉ as if

እንደ + negative verb + ሆኖ as though (ከእንዱ፡እንዳልተወለዱ፡ሆነው as though they had not been engendered by the same parent)

እንደ + noun + ሁሉ just as

እንደ + verbal noun + መጠን inasmuch as

እንደ + verbal noun + መሠረት on the principle, on the basis (እንደቀለ፡ውለው spending the day somehow)

እንዲ + (imperfect) so that, in order that

እንዲ + imperfect + ያህል in order that, so that

እንዲህ thus, such

እንዲህ፡ በእንዲህ thus, is this way

እንዲሁ thus, likewise, simply

እንዲሁም likewise, also

እንዲህም thus

እንደሆነ , in ∅ + perfect +

እንደሆነ if

እንደሆኑ inasmuch as they are

እንድም also, or (see አንድ)

እንድም ... እንድም either ... or

+ (negative verb) not one

እንደምንም somehow

እንደምንም፡ብሎ somehow

እንደርቢ a malicious force which drops heavy things or scatters sand or ants ~~things~~ in people's food

ኢንዱስትሪ industry

አንደበት talk (n.)

አንድነት unity, agreement, together (see አንድ)

በአንድነት in unison

የአንድነት joint

አንዳንድ some (see አንድ)

አንዳንዶች some

እያንዳንዱ each

አንዳንዴ sometimes

እንደነገሩ more or less, somehow, crudely, nothing much

እንደነገሩ፡ሆኖ in a cursory fashion

አንደኛ first, firstly, main (see አንድ)

አንደኛ፡ደረጃ፡ትምህርት፡ቤት primary school

እንዴው suddenly

እንዴውም in any case, in fact, as a matter of fact

እንደዚሁ likewise

እንዲያውም in any case

እንጂ but, except

ይሁን፡እንጂ nevertheless

(jussive) + እንጂ even though

እንጀራ bread (is made from a batter and is cooked like a pancake)

የእንጀራ፡ልጅ stepchild

እንጆሪ raspberry

አንጀት entrails

አንጀት፡አራሰ soothe one's entrails, be pleasing

እንጉርጉሮ song

አነገበ carry around

አነገተ put on the shoulder, wear on the neck (see አንገት)

አንገት neck

አንገት፡ጌ place of neck

የአንገት፡(ያንገት)፡ልብስ shawl, scarf, näṭäla

እንግዳ stranger, guest, unusual, strange

እንግዲህ thus, so, in any case

እንጋፋ firstborn

እንጋፋነት seniority

እንጠረኛ metalsmith

እንጦጦ Entotto (name of mountain)

ዕንጨት wood, piece of wood

እንጮቼ Galla kind of milk product

እንጻር, in በ··· እንጻር in contrast to

እኘክ chew cud

እኮ really

እኳ፡ዴ፡ሴልቫ Acqua de Selva (beauty product)

እኳኋን fashion, style (see ሆነ)

እካሄድ gait (see ሄደ)

እከለ be equal

እከለ(ለት) add, contribute

ተከለ be filled in

አስተካከለ adjust, straighten, straighten up, trim

ተስተካከለ equal, be connected

እኩያ peer

[See also መካከል]

አካል body

አካላዊ bodily

እኩል middle

ከ---እኩል as much as

ሌሊት፡እኩል፡ላይ at midnight

እክል disruption

አከመ treat medically

ታከመ be treated medically

አካባቢ area. environment, milieu, neighborhood

እክባሪነት respecting (n.); see ከበረ

ኢኮኖሚ economy

አከከ scratch

ታከከ rub slightly

እኩያ peer (see እከለ)

አካዳሚ academy

የጦር፡አካዳሚ military academy

አካፋ spade, shovel

እክፍለት fast of Holy Saturday

እውሊ spirit

ዓውሎ፡ነፋስ windstorm

አውራ male, chief

አውራ፡ጎዳና highway

አውሬ wild animal

አውራጃ sub-province

አውራጅ song leader (see ወረደ)

አወሰ reflect, ponder

አስታወሰ recall, remind, commemorate

መታወሻ recognition

ዐወቀ know, find out

አሳወቀ inform

ተዋወቀ be acquainted with each other

አስታወቀ make known

አስተዋወቀ cause to be familiar, acquaint

ማውቂያ way of knowing

መታወቂያ reason of being known

ዐውቆ deliberately, willingly

ዐዋቂ learned, grown-up

ዐዋቂነት knowledge, expertise

ዕውቅ repute

ዕውቀት knowledge

‘እውነት truth

‘እውነትም indeed

‘እውነተኛ true

አዋዋይ contractor, ~~contract,~~ expediter

(see * ዋለ)

አዋዜ kind of sauce

ዐውድ circuit

ዐውደ፡ነገሥት title of a book on magic (written in Geez)

ዐዋጅ proclamation, decree, rule, stated purpose

አወጣጥ the way in which it came about, procedure (see ወጣ)

አውጫጪኝ communal inquest

አዘለ carry on the back, put on the back

አዝመራ harvest, cultivation

አዝማሪ minstrel

አዝማሪነት minstrelsy

አዛባ dung

አዘቦት working days

አዘነ be sad, be sympathetic (toward)

አዘንተኛ mourner

አስተዛዛኝ who has sympathy

[See above ሐዘን]

አዘዘ order (v.)

ታዘዘ be ordered, obey

ታዛዥ obedient

ታዛዥነት obedience

ትእዛዝ command, order, instruction

አየ see, consider

ታየ be seen, appear, be considered

አሳየ show

ተያየ see each other, be opposite each other

ትይዩ opposite

አስተያየት view, appearance

አየለ prevail, become prevalent, predominate, be in preponderance, be overwhelming, be a lot of something

አየል፡አለ be considerable, be prevalent, be very many

አየል፡ብሎ most often

አይሎ frequently

አያሌ many

አይሮፕላን plane

አይሮፕላን፡ጣቢያ airport

አይብ cheese

ኢዮቤልዩ፡ቤተ፡መንግሥት Jubilee Palace

አያት grandfather

ዓይን eye

ዓይን፡ አፋር ፤ ዓይናፋር shy

ዓይን፡ አፋርነት shyness

ዓይኑን፡ ጣለ(በት) his eyes have lighted on him

ዓይንሸፍን፡ ገፈር shame on you!

በዓይን፡ ተፈቀደ be scrutinized

ዓይነት kind, type

ዓይነቷ፡ ሴት women of every type

በየይነቱ of various kinds

ዓይነተኛ typical, important, essential

እያንዳንዱ each (see አንድ)

ዓይናፋር shy (see ዓይን)

አይዞህ courage!

አያያዘ join together (see ያዘ)

አያያዝ grip, handling (see ያዘ)

የመሬት፡ አያያዝ landholding

የቤት፡ አያያዝ keeping house

እያደር gradually (see አደረ)

አደ፡ ሸበሬ kind of zar-spirit

ዐደለ distribute, hand out

ታደለ be distributed, be fortunate

ዕድል fortune, good fortune, luck, fate

ዕድሜ age, life; hurray!

ዕድሜ፡ ልክ the whole life

ዕድሜ፡ የሌለው he is short-lived

በዕድሜ፡ ገፋ get older

በዕድሜ፡ የገፋ who is advanced in age

አዳማጭ listener, hearer (see * ዳመጠ)

አደረ spend the night, stay overnight, last through the night, take service with, be devoted to

አሳደረ raise

ተዳደረ make a living

አስተዳደረ administer

አስተዳደር administration

(የአስተዳደር administrative)

ማደር fact of staying around all night, devotion

ማደሪያ place where one spends the night

መተዳደሪያ administration, means of making a living

አደራ trust (n.); please!

እድር burial society

እድርተኛ member of a burial society

እድርተኛ፡ ቀባሪ burial society funeral attendant

እድርተኝነት burial society membership

አዳራሽ hall

አደርኛ the language of Harar

አደሰ be new

ታደሰ be renewed

አዲስ new

አዲስ፡አበባ Addis Ababa

አዲስ፡ከተማ Mercato

አዲስነት newness

ማሳደሻ means for repairing

አደባባይ public square, court

አደባባይ፡ወጣ the public assembly is conducted

ዓድዋ፡አደባባይ Adoua Square

አደይ, is የአደይ፡አበባ Mäsqäl flower

አደገ grow, grow up

አሳደገ grow (vt.), enlarge

አስተዳደግ upbringing

እጅ hand

እጅ፡በዛበት be handled too much

እጅ፡ሠራ artisan

እጅ፡ነሣ bow, greet

እጅ፡መንሻ gift

እጅጌ sleeve

እጅ፡ጠባብ narrow-sleeved shirt

ባለ፡እጅ artisan

አጀበ escort (v.)

ታጀበ be escorted

አሳጀበ make accompany

አጀቢ escort (n.)

አጀቢዎቹም፡ሁነው with escort

እጅጌ sleeve (see እጅ)

እጅጠባብ narrow-sleeved shirt (see እጅ, ጠባብ)

እገሌ (fem. እገሊት) so-and-so

አገልገል basket

አገር country

አገሬ native

አገረ፡ገዥ governor

እግር foot

እግርጌ place of the foot

እግረ፡ቀጭን gazelle

→ እግረ፡መንገዱን on the way

የእግር፡አልቦ anklet

* በገሠ, አስተገሠ appease (hunger)

አገተ, in እህል፡ውሃ፡ያገተ whose sustenance is assured, lit. the one who has received food and drink as a surety

አጋንንት spirit

አገዘ help, assist

ታገዘ be assisted

ተጋገዘ help each other

እጎዛ tanned hide, sheepskin

እግዜር God

እግዜር፡ያጽናችሁ may God console you!

እግዚአብሔር God

አጋዘን antelope

አገደ prevent, keep from, dam up, deter

አገዳ stalk (of sugarcane, of maize)

አጋጣሚ, in እንደ፡አጋጣሚ by chance

አጋፋሪ supervisor (at a banquet; see * ገፋረ

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ኣጣ	miss, lose, not find, lack
ታጣ	be absent, be missing
ዕጣ	lot
ዕጣ፡ደረሰው	he drew the winning lot
ኣጠረ	be short
ኣጠረው	he is short of
ኣሳጠረ	shorten, roll up (sleeves)
ኣጥር፡ግጥም፡ኣለ	be just enough
ኣጭር	brief, short
ኣጠረ	construct a fence
ኣጥር	fence
ኣጥር፡ግቢ	enclosed compound
ኣጠበ	wash
ታጠበ	wash oneself
ኣስታጠበ	help wash
ኣጥቢያ	the immediate neighborhood, parish
ኣጥቢያ	dawn
የኣጥቢያ፡ኮከብ	morning star
ዐጠነ	fumigate, smoke with incense
ዕጣን	incense
ኣጣና	pole
ኣጥንት	bone
ኣጥንተ፡ሰባራ፡ኣልሆነ	be pure
ኣጠገብ	nearness, close to
በ…ኣጠገብ	near
ዐጠፈ	fold
ታጠፈ	be folded
ተጣጠፈ	be folded
ኣስተጣጠፍ	the way of being folded
	[See above ዕጥፋጥፍ]
ዕጥፋጥፍ	crease (see ዐጠፈ)
ኣጨ	be engaged (to marry), be affianced, design (set apart)
ታጨ	be betrothed, be nominated
ኣስተጫጨ	bring about the betrothal
እጩ	betrothed
እጮኛ	betrothed, fiancé
ማጫ	means for affiancing
ኣጭር	brief, short (see ኣጠረ)
ባጭሩ	briefly
ኣጭበርባሪ	swindler
እጮኛ	fiancé, betrothed (see ኣጨ)
ኣጨደ	mow
ኣጨዳ	moving
ማጭድ	sickle
ኣፄ	sovereign, king
ዐፅም	skeleton, remains
ዐፅመ፡ርስት	ancestral family land
ዐፃፋ	things done in return
ዐፅፍ	hair shirt
ዐፅፍ፡ደረበ	put on the hair shirt
ኣፍ	mouth
ኣፍ፡ኣቆመ	stop speaking
ኣፍ፡ኣወጣ	become brash

አፍ፡ አውጥቶ፡ ተናገረ	speak openly
አፍ፡ ፈታ(በት)	learn to talk
አፈ፡ ታሪክ	legend
አፈ፡ ንጉሥ	supreme court judge
አፈረ	be ashamed
አሳፈረ	shame, put to shame
ንፍረት	shame, sexual parts
[See also ዓይናፋር]	
አፈር	dirt, ore
አፈርሳታ	communal inquest
አፍሪካ	Africa
የአፍሪካ፡ አዳራሽ	Africa Hall
አፈሰ	take a fistful of grain with two hands
→ አፋሽ፡ አጎንባሽ	transient, lit. who cups the hands, who bends over (that is, one who holds out his hands in supplication for alms and bows in thanks)
አፍንጫ	nose
አፍላ, see ፈላ	
እፎይ፡ አለ	breathe a sigh of relief
አፈጠ	stare

ከ

ከ	out of, from
ከቦታ፡ ቦታ	from place to place
ከድንኳን፡ ድንኳን	from tent to tent
ከ + (perfect)	since, if
ከ + perfect + ዘንድ	once (conj.)
ከ + (negative verb)	unless
ካህን (pl. ካህናት)	priest
ክህነት	priesthood
የቤተ፡ ክህነት	priesthood
-ከሐዲ, see ካደ	
ከሓዲ	renegade
ከል	mourning cloth
ኩሊ	coolie, porter
ኩል	kohl (see *ኳለ)
ኳለ	put kohl
ተኳለ	put kohl
ኩል	kohl
ከለለ	screen (v.)
ከለላ	screen (n.)
ክሊኒክ	clinic
ከለከለ	refuse
[See also መከላከያ]	
ክምር	pile (n.)
ኮመኮመ	take gulps
ኩሩ	proud (see ኮራ)
ኩሬ	pond
ክር	thread
የፈትል፡ ክር	spun thread
ኮራ	be proud
አኮራ	be arrogant
ኮራ፡ አለ	be proud
ኩሩ	proud

ኪሬላላይሶ Kyrie Eleison

[See also ኪሬሬይሶ]

ከረመ spend some time

የከረመዉን for some time

[See also ከርሞ]

ከርሞ next year (see ከረመ)

ከረሜላ candy

ኩርማን quarter of a gaša

ከረረ be intense (quarrel)

ክራር harp

ክራር፡ደረደረ pluck the harp

ኪሬሬይሶ Kyrie Eleison

[See also ኪሬላላይሶ]

ክርስትና christening

ክርስትና፡ተነሣ be christened, be baptized (see ነሣ)

ክርስትና፡አነሣ christen, give the child in christening

ክርስትና፡አስነሣ have the christening done

ክርስትና፡እንሺነት baptism

የክርስትና Christian

የክርስትና፡ስም baptismal name

የክርስትና፡አባት godfather

የክርስትና፡እናት godmother

[See also ክርስቲያን]

ክርስቲያን Christian (see ክርስትና)

ከርቤ myrah

ኮረብታ hill

ኮረት stones

*ከራተተ, ተንከረተተ wander

ኮርቻ saddle

ኮርቺ kind of tree

ኮረንቲ electricity, lighting, excellent

*ከረከረ, ተከራከረ haggle

ክርክር dispute

ኮረኮንቺ pebbles

*ከራየ, ተከራየ rent

ኰረዳ፣ኮረዳ young woman

ኪስ pocket

ኪስ፡አወለቀ pick pockets

ካሰ pay·recompense, pay compensation

አስካሰ make give compensation, get compensation for someone

ካሳ recompense, compensation

ክስ legal charge (see ከሰሰ)

ከሰሰ accuse

ተከሰሰ be accused

ተካሰሰ accuse each other

ክስ legal charge

ኮስተረ be strong (drink)

ኮስተር፡ብሎ seriously

ካባ cape

ካብ wall of stone

ክብ circular (see ከበበ)

ከበረ become rich

ተከበረ be celebrated, be respected

አከበረ celebrate, honor, respect

አስከበረ make rich, enforce (the law)
የከበረ፡ ድንጋይ precious stone
አከባበር the way it is celebrated
መከበሪያ occasion for celebrating
ክብር honor, prestige, virtue, observance, chastity
ክብረ፡ በዓል major festival
ክቡር respected
ክብርና virginity
ከበሮ drum
ከበሮ፡ መታ beat the drum
ከበበ surround
ተከበበ be surrounded, be encased
ክበብ circle
ክብ circular
ከብት livestock
ኩባያ cup
ከበደ be heavy, become a person of substance
ከበድ፡ አለ be heavy, be heavier
ከባድ heavy, impressive
ኩታ large šämma-dress with embroidered stripe on each end
ኩታ፡ ገጠም limitrophe
ክት, in የክት፡ ልብስ Sunday clothes, finery, the best clothes (see ከተተ)
* ከተለ, ተከተለ follow
አስከተለ make follow, bring on
ተከታተለ keep track, be consecutive
ከተል፡ ብሎ following after
ተከታይ follower
* ካቶለከ, አካቶለከ make become a Catholic
ካቶሊክ Catholic
* ከተመ, አከተመ finish, be finished
~~[illegible]~~ ቶ
ከተማ city
ከተሜ city folk
ከተሜኛ city dweller
ከተማነት quality of a city
አከታተም the way a city is constructed
ከተረ embank, imposed
ከተራ eve of Epiphany
ክታብ amulet, charm
ከተተ tuck away, put in storage
ተከተተ be kept in
ክት, in የክት፡ ልብስ Sunday clothes, finery
ካቲካላ kind of strong drink
ኮተኮተ cultivate (plants)
ከተፍ፡ አለ appear
ክትፎ chopped meat
ክንብንብ over one's head
ከንቱነት vanity

ኰነነ	damn, condemn
ተኰነነ	be damned
*ከናወነ, አከናወነ	carry out, perform
ተከናወነ	be performed, be arranged, be carried out
ክንድ	elbow, cubit, arm
→ ክንዴ	proper name
ክንፍ	wing
ከንፈር	lip
የከንፈር:ቀለም	lipstick
*ካካ, አስካካ	neigh, whinny
ካካታ	cackle (n.)
ክክ	crushed grain
የክክ:ወጥ	kind of dish
ኮከብ	star
ኮከብ:ቈጠረ	cast a horoscope
ኮከብ:አቈጣጠር	casting horoscopes
ካካታ	cackle (n.); see * ካካ
ከዘራ	cane
ከዘራ:ጨበጠ	carry a cane
ከያለበት	in various places, from all over (see አለ)
ከይሲ	dragon
ካደ	renounce
*-ኳዲ	, see ኄዳ
ኮዳ	canteen, leather bottle
ከደነ	thatch
ተከደነ	be thatched
ክዳን	roof thatching, clothing
ከፋ	be bad
ከፋው	~~be~~ feels in a low state
አይከፋም	it is not a bad idea
ክፉ	evil
ከፍ:አለ	rise
ከፍ:ያለ	large, important
ከፍ:ዝቅ:አደረገ	lift and lower
ከፍታ	altitude
ኩፍ:ኩፍ:አለ	gurgle
ክፉ	evil (see ከፋ)
ከፈለ	pay
ተካፈለ	participate, share in, divide up
ከፋፈለ	divide
አካፈለ	divide up
ተከፋፈለ	be divided
አከፋፈለ	divide
ክፍያ	payment, share, division
ተካፋይ	participant, sharer
	[See also ክፍል]
ክፍል	share, part, category (see ከፈለ)
ክፍለ:ሀገር	region
ክፍለ:ዘመን	century
ከፈተ	open (vt.)
ተከፈተ	be opened, open (vi.)
ከፍታ	altitude (see ከፍ:አለ)
ከፈነ	wrap up for the burial

ተከፈነ be wrapped up for the burial

ከፈን shroud

ከፍከፍ፡አደረገ flatten

ከፈይ, velvet

ክፍያ payment, share,.division (see ከፈለ)

ኮፍያ round cap (on head)

ኮፍያ፡ደፋ put on the cap

ወ

ውኃ water

ውኃ፡ቀዳ fetch water

ከውኃ፡ምንጭ፡ኤላ draw water at the spring

የውኃ፡ሙላት flooding

ወል , in የወል collective

ዋለ spend the day, spend the time at home, be celebrated (of holiday) be held (of market), be applied, make use of, be used

እንደዋለ፡ውሏል spent the day somehow (lit. having spent the day he spent the day)

ብ + imperfect + ዋለ keep doing something (as in አሙቃ፡ስትነጠብቅ፡ ዋለች she has been keeping warm)

መዋያ way of spending the day, time when a festival occurs, means of celebrating a holiday

~~[See also ውል, ውለታ]~~

* ዋለ, አዋዋለ assist in the negotiations

አዋዋይ, ~~contract~~ contractor, expediter [See also ውል]

ዋላ chamois

ውል agreement (see * ዋለ)

ውል፡አጠባቀ make an agreement

* ወለቀ, አወላለቀ take off

* ወለበለበ, አውለበለበ fly (banners), wave

ወለተ daughter (used in proper names)

ውለታ contract (see * ዋለ)

ውለታ favor, good deed, gratuity

ውለታ፡ዋለ do a favor

ውለታ፡ጣለ do good

ባለውለታ who has one's gratitude

ወለደ give birth to

ወልድ son (used in proper names)

ወላጆች parents

ተወላጅ native, offspring of a family, collateral

ተወላጅነት birthright

ልደት birth

ልደታ Birth of the Virgin

ትውልድ generation

ልጅ son, child

[See also ወልድ]

ወልድ፡አግድ mortgage, mortgaged, land (see ወለደ, አገደ)

* ወራ, አወራ discuss, talk (see ወሬ)

ወሬ news, information, gossip, rumor (see * ወራ)

የወሬ፡ ወሬ various rumors

ወር month

በየወሩ monthly (adv.)

ወረሰ inherit

አወረሰ bequeath

ውርስ inheritance

ወራሽ heir

ወራሽነት heirship

መውረሻ means of inheriting

አውራሽ who bequeathes

አወራረስ means of inheritance

ርስት family land, plot of ground

ወርቅ gold

ወረብ concluding line of a hymn

ወራት season

ዋርካ plane tree, sycamore

ወረወረ hurl

ወረደ go down

አወረደ let off, recite (verses), chant

*ዋረደ , *ተዋረደ in ሲወርድ፡ ሲዋረድ while it is handed down

ወራረደ recite

አወራረደ intone

ውርድ፡ንባብ intermediary reading stage

ውርደት humiliation, disgrace

ወራጅ who fetches water

አውራጅ song leader

አወራረድ shape

ውርጭ frost

ወረፋ turn

*ወሳ, አወሳ remind, refer to something

ዋስ guarantor

ወሰነ limit, delimit, determine, set (a date)

ተወሰነ be limited, be restricted, be appointed, be decided

የተወሰነ specific

ውሳኔ resolution, decision

ውስጥ inside

ውስጠ፡ ምስጢር implicit meaning

በ··· ውስጥ within, in

ከ··· ውስጥ from among

ውስጣዊ intrinsic

* ወሸቀ, ተወሸቀ be stuck (in)

ወሸቅ፡ አለ lie down close to

ውሸት lie (n.)

ወቃ thresh

ውቂያ threshing

ወቀረ shape stones

ውቃቢ custodian spirit

ባለውቃቢ spirit divinator

ወቅት time

ውቂያ threshing (see ወቃ)

ውብ	beautiful (see ውበት)
ውበት	beauty, handsomeness (see ውብ)
ውቢት	proper name
ወተት	milk
ዋተተ	be on the go
ወታደር	soldier
ወኔ	courage, zeal
ዋና	chief, main
ዋና፡ዋና	principal
[See also ዋነኛ]	
ወንበር	seat
የ---ወንበር፡ገባ	sit at the feet of
ወንበዴ	brigand
ውንብድና	banditry
ዋነኛ	principal (see ዋና)
ወንዝ	river
ወንዝ፡ወረደ	go to the river for water
ወንድ	male, man
ወንድየው	the husband
ወንድነት	manhood
ወንደላጤ	bachelor
ወንድም	brother
ወንድማማችነት	brotherhood
ወንድነት	manhood (see ወንድ)
ወንጀለኛ	criminal
ወንጌል	Gospel
ዋንጫ	horn cup
* ወነፈለ, ተወናፈለ	help each other .
ወንፈል	communal labor, things done in return
ወንፈለኛ	who participates in communal labor
ወንፊት	sieve
ዋኘ	swim
መዋኛ	swimming pool
ውካታ	commotion
ወዝ	sheen, enthusiasm
ወዝ፡አጥጋቢ	full of enthusiasm
ዋዛ	joking
ዋዜማ	eve
ወዘተ	etc.
* ወየ, ተወያየ	discuss
ወየ፡አለ	utter cries of woe
ወየ፡ገዪ	professional mourner
ወይኔ	woe is me!
ወይም	or
ወይገ	gray
ወይኔ	woe is me! (ዋይ)
ወይን	vine
ወይዘሮ	(pl. ወይዛዝር) lady
ወይፈን	young bullock
ወደ	toward, to
ወደ + verbal noun + ነው	tend
ውድ	precious (see ወደደ)
ወዲህ	toward here
ወዲህ፡ወዲህ፡ማለ	here and there
ወደል	plump

* ወደረ፣ ተወዳደረ be compared, compete

ውድድር contest

* ወደሰ፣ አወደሰ praise

ውዳሴ፡ማርያም Praise of Mary (title of book)

ወደቀ fall down, fall into disuse

ወዲያ there

ወዲያ፡ወዲህ back and forth

ወዲያ፡ወዲህ፡አለ go around here and there

ከዚያ፡ወዲያ after that

ወዲያው right after

ወዲያውኑ right away

ወደደ love, like

ተወደደ be liked, be loved, be beloved, be popular

አዋደደ hook up, put together

ወዳጅ friend

ወዳጅነት friendship

ተወዳጅ popular

ተወዳጅነት popularity, desirability

መውደድ affection

የሚወደድ popular

ውድ precious

ወዳጅ friend (see ወደደ)

ወዳጅነት friendship

ውጅግራ Wetterly-Gras (kind of rifle)

ወጋ pierce

ተወጋ pierce

ወግ talk, conversation, story, custom

ወግ፡ሠረቀ go a talking, talk at length, indulge in conversation

በወግ properly

ዋጋ price, value, reward

ዋጋ፡አለው be appreciated

በ… ዋጋ in reward for

የዋጋ፡ውጣ፡ውረድ dickering

ወገል plowshare ring

ወገብ hip, waist

ወገን side, family, team

* ወገዘ፣ አወገዘ excommunicate

ተወገዘ be execrated

* ወገደ፣ ተወገደ be avoided

አስወገደ get away, rid of

ወጋግራ supporting post in the house

ውጋጋን sunray

ወጣ go out, come from, be produced, transgress

(ወጣበት overcome)

(ውጣ፡ውረድ፡ተከራከረ bargain and haggle)

አወጣ produce, pay out, take out, get out, make of something

(አወጣ፡አወረደ ponder)

(አውጥተው፡አውርደው፡ተነጋገሩ discuss thoroughly)

አስወጣ have brought out
አዋጣ contribute
ወጣ፡አለ go out a little way
(ወጣ፡ብሎ a little outside of)
የወጣለት accomplished, successful
አወጣጥ procedure of producing, the way in which it came about
መዋጮ contribution
መውጫ exit
ውጤት result
[See also ወጪ, ውጪ]

ወጥ sauce

ዋጠ swallow
ማዋዋጫ means for making things palatable

ወጠረ stretch, distend
ተወጠረ be stretched
(በጫት፡ተወጠረ be full of čat)

ወጣት youth

ውጤት result (see ወጣ)

ወጠጤ kid

ወጪ expenditure (see ወጣ)

ውጪ outside (see ወጣ)
ውጪ outside of

ወፍ bird
ወፍ፡አቡካ kind of zar-spirit

ወፈፍ፡አለ be rather thick

ወፍጮ grinder, mill

ዘ

-ዚህ in ለዚህ because of this

ዝሆን elephant
የዝሆን፡ጥርስ ivory
የዝሆን፡ጆሮ፡ይስጠኝ፡አለ lend a deaf ear

ዘለቀ go through, go far, proceed, go in, penetrate
ተዘለቀ proceed
ዘለቅ፡ብሎ further
ዘላቂነት permanency
የዘለቄታ lasting
ለዘለቄታው for long periods
ለዘለቄታው forever

ዘላን nomad

* ዜመ, አዜመ chant, sing
ዜማ hymn
ዜማ፡አለ take up zema chant
ዜማ፡አወረደ sing a song

ዝም፡ብሎ quietly, silently

ዘመመ hang down

ዘመረ sing
ዝማሬ hymn, clinging

ዘመቻ expedition, foray

ዘመን time
ዘመን፡ያለፈ(በት) out-of-date
ዘመኑ፡የገፋ advanced in age

በዘመኑ at present
የዘመኑ modern
የዘመን፡መለወጫ New Year
ዘመናዊ modern
ዘመናዊነት modernity
ዘመንፈስ፡ቅዱስ፡አብርሃ name of person
* ዛመደ, ተዛመደ be related, be linked, associate
አዛመደ make relate
[See also ዘመድ, ዝምድና]
ዘመድ (pl. አዝማድ) relative (see * ዛመደ)
ዘመድ፡አዝማድ relatives
ዘመደ፡ብዙው who has a lot of relatives
ዝምድና relationship (see * ዛመደ)
ዘራ sow
ተዘራ be sown
የሚዘራ what is to be sown
[See also ዘር]
ዘር descent, lineage, group (see ዘራ)
ዛሬ today
ዛሬም፡ቢሆን even today
እስከዛሬ፡ወር until a month from today
ዛር zar-spirit
የዛር፡ውላጅ zar's offspring
ዞረ go around
አዞረ turn (vt.)
ተዘዋወረ go around from place to place, be transferred, wander about
ዞሮ፡ዞሮ finally, in the last analysis
ዙሪያ all the way around
ዘረር፡አደረገ spread
ዘርአ፡ያዕቆብ name of king
ዘረዘረ list, explain in detail, discuss in detail
ዘርዝሮ one by one
ዝርዝር detail (n.)
ዙሪያ all the way around (see ዞረ)
በ…ዙሪያ around
በዙሪያው around it
ዘረጋ stretch out
ተዘረጋ be spread, extend (vi.)
ዘረገፈ spread out
ዘረፈ rob
ተዘረፈ be robbed
ዘራፊ plunderer
ዘራፍ፡አጋዘን young buck
ዛቀ scoop up (dung)
ዝቅ፡አለ be low, be inferior, lessen (vi.)
ዝቅ፡ያለ small, little, low
ዝቅ፡ቢል lower
[See also ዝቅተኛ]
ዝቅተኛ low (see ዝቅ)

ዘቀዘቀ go down (of sun), set (of sun)
ዛብ reins
*ዘበረቀ, ተዘባረቀ be confused
ዘቢብ raisin
ዘበኛ guard
  የክቡር፡ዘበኛ Imperial Guard
*ዘነ, ተዝናና be relaxed
ዝናም rain, rainfall
*ዘነበለ, አዘነበለ be inclined, incline, be dominant
  ዝንባሌ inclination
ዘንድ by
  በ... ዘንድ by
  ከ... ዘንድ inasmuch as, in view of the fact that, from
  (imperfect) + ዘንድ in order that, so that
ዝንጀሮ baboon
ዘነጋ forget
ዘንግ staff
ዘረገፈ shed
ዝንፍ፡እለ diverge
ዘከረ give alms
  ዝክር commemoration of a saint (usually by a banquet in his honor)
*ዘወተረ, አዘወተረ do something frequently
  አዘውትሮ always, frequently
  ዘወትር always, constantly
  የዘወትር constant, ordinary, usual, normal, always
  የዘወትር፡ልብስ everyday clothes
  ለዘወትር always
*ዘቀወረ, see ዞረ
-ዚያ in በዚያ፡በኩል in that regard
  በዚያው there
  ከዚያ in addition
  ከዚያው there
  ከዚያም after that
ዘየረ dance zar-dances, sing zar-songs
  ዝየራ zar-song
ዘይቤ quip
ዘዴ method
  ዘዴኛ artful
ዘጋ lock up in, close
  ተዘጋ close (vi.)
ዛጎል shell
*ዘገመ, አዘገመ head slowly
ዝግባ kind of tree
ዘገነ scoop up
  ዝግን ragout
*ዘገጀ, አዘጋጀ prepare, get ready
  ዝግጅት preparation, organization
  መዘጋጀት preparation
ዛፍ tree
ዘፈነ sing
  ተዘፈነ be sung

ዘፈን song

ዙፋን throne

ዙፋን፡ዘረጋ set up the throne

ዠ

ዥንጉርጉር striped

የ

ይህ this

ይህም፡ሆኖ be that as it may

ያህል about, it equals

ለ + verbal noun + ያህል in order that

ለ··· ያህል just for (as in ለምሳሌ፡ ያህል just for an example)

ምን፡ያህል how much?

የ + perfect + ያህል as much as, as long as

የም + imperfect + ያህል just as much

ይህን፡ያህል this much

ያን፡ያህል that much

የዚያኑ፡ያህል as much, that many times

የኅዘውን፡ያህል just as many as there may be

አሁን፡ያለውንም፡ያህል to the extent that it now exists

በይኽን፡ያህል፡ጊዜ in such-and-such amount of time

የሰውን፡ብዛት፡ያህል however large the number of people may be

ይሁን፡እንጂ nevertheless (see ሆነ)

ያለ without

ያለ፡ስፍራው out of place

የለም there is not

የለበትም it should not

የለም፡ወይ፧ የለሞይ is there not?

ይልቅ , in ከ··· ይልቅ rather than (see ላቀ)

የት where?

የትም somewhere

ከየት፡መጣ፡ሳይገል from no one knows where

ያቺ that (fem.)

የኔ፡ቢጤ indigent, needy (see እኔ)

ያኔ then, at that time

ያኔም then

ዩኒቨርሲቲ university

የካ name of place

የካቲት February

የካቲት፡፲፪፡ቀን፡አደባባይ Yakatit Square

ይኸው the same

ያው the same, that is

የወጣለት successful, accomplished (see ወጣ)

ያዘ take, begin (when preceded by a verb or by a verbal noun)

ተያዘ be kept

ተያዘ (በን) contain

አስያዘ impound

ተያያዘ be connected, be linked, be joined

(ሲያያዝ፡መጣ come down from ancient times)

አያያዘ join together

ይዞ including, with

ያዝ፡ አደረገ , in ለማየት፡ ያዝ፡ ሲያደርግ when it becomes hard to see

ይዞታ management, control

ተያዥ constraint

መያዣ means of catching

አያያዝ grip (see above)

የዘላለም eternal (see ዓለም)

የግል, see ግል

የፊንጣር፡ተገኘ he is considered the person who has to stand a congratulatory round of drinks

ደ

ደሃ poor

ደኅና good

ደኅነኛ who is in a sound condition

ደላ be really good

* ደላ, አዳላ be biased

የማያዳላ impartial

ዱላ stick

ዳሌ hip

ዳጣ sauce made of pepper, roasted onion, garlic and salt

ደላላ middleman, jobber

ደለል illusion

ዳለቻ whitish

ደለዊ Aquarius (constellation)

ደለደለ level off, divide in equal parts, assign

ተደላደለ be allotted, be apportioned

አደላደለ soothe, take care of

ደም blood, complexion

የደም፡ገምቦ crock of complexion (figure of speech indicating that the woman possesses an extraordinary amount of this quality)

ባለደም one whose duty is to avenge his kinsmen

ደመኛ revengeful, who is engaged in the vendetta

ዶማ pick

*~~ደመመ, ተደመመ be heeded~~

ደመራ the day before Mäsqäl, bonfire for Mäsqäl

ደመቀ be gay (holiday), be much of something

የደመቀ lively

መድመቅ liveliness

ደመኛ , see ደም

ደሞዝ salary, hire; kind of marriage

ደመደመ conclude

መደምደሚያ conclusion

* ደመጠ, ተደመጠ be heeded

→ አዳመጠ hear, listen

አዳማጭ listener

ድምፅ voice

ደራ be animated (market), be lively (market)

ተዳራ flirt

ዱር forest

ዳረ give in marriage, marry off

ተዳረ be given in marriage

ዳሩ:ግን but

ዳር side

ዳር:ዳር circumlocutionally

ዳሩን:ዳር along the sides

በ..ዳር along

ከ..ዳር beside

የወንዝ:ዳር riverside

ድሪ necklace

ያንገት:ድሪ necklace

ዶሮ chicken

ዶሮ:ወጥ chicken sauce

ደረሰ arrive

ደረሰ(ለት) he came to his aid

ደረሰ(በት) befall

አደረሰ make ready

ተዳረሰ be extended

→ ድርሻ share (n.)

ድሬሰር dresser

ድርሻ share (n.); see ደረሰ

ደረቀ be dry, be hardened

አደረቀ harden

ድርቅ:ብሎ fast hard

ደረቅ dry, strong (coffee), fat-free

[See also ድርቆሽ]

ድርቆሽ hay (see ደረቀ)

ደረበ wear over something, put on (a cape), put atop

ድርብ, in በድርብ at the same time

ደረት chest, breast

ደረደረ enumerate

ተደረደረ be enumerated, be lined up, stand in line

ደረጀ be organized, get rich

አደራጀ organize, put in order

ድርጅት organization, character

ደረጃ level, station (of life) degree (rank)

የኑሮ:ደረጃ standard of living

* ደረገ, አደረገ do

ድርጊት function

ድርጎ (food) provision, gift of hospitality offered strangers

ዱስ , in የዱስ፡ዱሶ pleasing (see also * ደሰተ)

ዳስ hut made from poles and covered with leaves and branches

ዶሴ dossier, docket

ደሳሳ sordid, shabby

ደሳሳ፡ጎጆ shack

* ደሰተ, ተደሰተ be pleased, enjoy oneself, find pleasure

አስደሰተ please (vt.)

አስደሳች pleasing

መደሰቻ pleasure

ደስታ pleasure, joy

የደስታ merry

[See also ዱስ]

ደቀ፡መዝሙር student

ደቃ beat (the breast)

ተደቃ be beaten (of breast)

ድቃ beating

ዳቆ Tigre kind of dish

ዲቃላ bastard

ዱቄት flour, powder

ዲቁና capacity of deacon, deaconship, rank of deacon (see ዲያቆን)

ዱብ፡ዱብ፡አለ thud

ዲቤ drum

ድቤ stamping

ዳቦ bread (is a type of bread resembling European bread and made from a solid dough)

ዳቦ፡ቆሎ small round doughballs which have been roasted until they dry and brittle; in taste and consistency they are like peanuts

ዳቦ፡ደፋ make bread

ዳቦ communal labor

ባለ ዳቦ engaged in communal labor

ደበለ room with someone

ተደበለ be associated

ደበሎ sheepskin cloak

* ደበለቀ, አደባለቀ mix together

ተደባለቀ be associated, be mixed

ተደባልቀው together

[See also ድብልቅልቅ]

ድብልቅልቅ confusion (see * ደበለቀ)

* ደበረ, አዳበረ fertilize

ደብር (pl. አድባራት) church

የደብር፡አለቃ vicar

የደብር፡ብርሃን፡ሥላሴ name of a church

ዳበሰ touch lightly, grope

ደባበሰ pat

ዳበሳ groping, feeling one's way

*ደበሰበሰ, ተድበሰበሰ be done summarily

ደበቀ conceal

በድብቅ in secret

ደብተራ learned men having some clerical capacity

ዲብትርና rank of däbtära

ደብተራነት	function of däbtära
ደበናንሳ	pottery maker
ድብደባ	beating
ድብዳብ	saddle mat
ዳነ	be safe, be spared
አዳነ	save
ደነቀ	be admirable; proper name
ተደነቀ	be admired
አስደነቀ	surprise, stir admiration
አስደናቂ	marvelous
አድናቆት	admiration
መደነቂያ	reason for admiration
ደነቈረ	be deaf
አደነቈረ	deafen
ደንቃራ	kind of sacrifice
ደንብ	rule
በደንብ	thoroughly
እንደደንቡ	as is the rule
ደንበኛ	customer
ድንበር	boundary
ደንበኛ	customer (see ደንብ)
ድንኳን	tent
ደነዘዘ	be dull
ደንያ	sack
ድንግል	virgin
ድንግላዊ	virgin
ድንገት	sudden, suddenly
ድንገተኛ	sudden, unexpected
ደንጊያ	stone
ደነገገ	decree (v.)
ተደነገገ	be decreed
ድንጋጌ	regulation, decree, rule
ደነገጠ	be alarmed
አስደነገጠ	frighten
ድንጋጤ	surprise
ድንግጡነት	shyness
ዳኛ	judge
ዳኝነት	judgment
ዱካ	footstep
ዱካ፡በሬ	name of gate in Harar
ዱኮሎኝ	Eau de Cologne
ደከመ, ደከመ (ሙ)	be tired, exert oneself
ተዳከመ	get tired
ደከም፡አለ	be somewhat weakened
ድካም	fatigue, effort
ደካማ	feeble
ደካማነት	weakness
ዳውላ	measure of twenty qunna (or 100 kg.)
ዳዊት	Psaltery, Psalm
ድውይ	sick, ill
ዲያቆን (pl. ዲያቆናት)	deacon
ዲቁና	deaconship, rank of deacon
ደጅ	door, doorway, home
ደጀ፡ሰላም	the eastern door of the church (lit. the door of peace; it is the traditional place for distributing alms to the needy)

ደጋ highland

ደጋነት altitude

ደግ good

በደግ:ዓይን with a favorable eye

ደግነት goodness, bounty

ድግ sash (around the waist)

ድጓ book having musical notation

ዴጎል:አደባባይ De Gaule Square

ደገመ repeat, do again, recite

ተደገመ be recited

አዳገመ do something over again

ደጋገመ say repeatedly

ተደጋገመ be repeated

(እየተደጋገመ repeatedly)

ደገማ recitation

ዳግም second

ደግሞ again

ደጋግሞ repeatedly

ዳገሰ make feast preparation

ተደገሰ the banquet is prepared

ድግስ banquet

ደጋሽ banquet giver

ዳጉሳ millet

ደጎሰ make designs on leather, decorate book covers

ድጉስ design on leather

* ደገተ, አዳገተ be difficult, be hard·

አዳገተ(ው) he is unable

ደግነት goodness, bounty (see ደግ)

* ደገደገ, አደገደገ roll down the outer garment to the waist, wear the šämma in a respectful manner

ደገፈ support (v.)

ደፋ, in ዳቦ:ደፋ bake bread

→ ድፎ:ዳቦ baked bread

ደፈረ be bold, violate

ተደፈረ be violated

ተዳፈረ treat with impudence, be impudent

ደፈር:አለ be bold

የደፈረ impudent

ድፍረት boldness, intrepidity

ደፈረሰ become turbid (water)

አደፈረሰ disrupt

ደፈነ cover

አዳፈነ bank the fire

ተዳፈነ be banked (fire)

ድፍድፍ:ተልሶ beer must

ጀ

ጀሌ unarmed

ጀመረ begin (vt.)

ተጀመረ begin (vi.)

ከ..ጀምሮ beginning from, from

መጀመሪያ beginning

ጆሮ ear

ጆሮውን:ጣል:አደረገ heed

ጀርባ back

ጅራፍ whip

ጅብ hyena

ጀበና (coffee) pot

ጀብዱ brave deeds

ጀኖ kind of näṭäla with wide red stripe

ጀንበር sun

ጀንዮ፡ገዢ kind of landholding

ጀንዲ red oxhide, sleeping mat

ጀነጀነ suffuse

ጃንጥላ umbrella

ጀዉ፡ጀዉ፡አለ flutter

ጅጌ communal labor

ጅጌተኛ communal laborer

ጀጎል name of the old city of Harar (Harari expression)

ጀግና hero, brave

ጀግንነት bravery

ገ

ጋ to the house, near to, close to

ጎሕ dawn, daybreak

ጎሕ፡ሲቀድ at dawn (see ቀደደ)

ገላ body

ገላ፡ታጠበ bathe

ገል፡ኸፈር earth

ጋለ be red hot

ግል, in የግል private, personal, one's own

ግለ፡ሰብ individual

ጎላ፡ብሎ clearly

ጎልቶ clearly

ገለለ retire, withdraw (vi.)

ተገለለ be separated

ገለል፡አደረገ segregate

ጉልላት spire

ጎልማሳ young man

ገለሞተ become a prostitute

ገልመጥ፡አለ stare

ገለባ chaff

ጉልበት knee, effort, labor, strength, endurance

የጉልበት physical

ገለበጠ copy

አገላበጠ turn this way and that

ጉሊት፡ገበያ convenience market

* ገለገለ, አገለገለ serve, be of service

አገልግሎት service

ገላገለ separate two people who fight

ጎለጎለ weed, break up clods

ገለጠ express, explain, interpret (a text)

አገላለጥ revealing

ገላጭ interpreter, that expresses

ግልጥ open, open air

መግለጫ expression

[See also ገለጣለጠ, ገለፀ]

ገለጣጠጥ፡አደረገ spread (see ገለጠ)

ገላጭ interpreter, that expresses (see ገለጠ)

ገለጸ reveal, show, state (see ገለጠ)

ተገለጸ be revealed

ግልጽ clear, plain

በግልጽ clearly

ገለፈጠ bare the teeth

ጉማ blood money

ግመል camel

ገሚስ half, some of

ገሚሶቹ some

[See also ግማሽ]

ግማሽ some, half (see ገሚስ)

ገመተ evaluate

ተገመተ be supposed

ግምት appraisal

በግምት approximately

መገመት opinion

ጎመን cabbage

ገመድ rope

ግማድ portion

ገመገም mountain range

ገመጠ take a bit

ጋራ mountain

ጋር, in ከ…ጋር with

ግራ left

ግራ፡ጌታ rank of däbtära

ግራ፡የገባው puzzled

ግራ፡የሚገባ confusing

ግራ፡ሳይገባው without confusion

ጎራ፡አለ drop in

ጎሮ neighborhood (see ጎረቤት)

ጓሮ the part behind the house, backyard

ግሩም wonderful

ግሩም፡ሆኖ wonderfully

ግርማ glory

*ጎረመረመ, አጉረመረመ grumble

ጎረምሳ young man

ገረረ burn (of sun)

ገረር፡አለ get somewhat hot (of sun)

ጉርስ, in የዕለት፡ጉርስ daily bread (see ጎረሰ)

ጎረሰ take a mouthful, put food into one's mouth

→ አጎረሰ put food into someone's mouth

አጎራረሰ put morsels in one's mouth

ተጎራረሰ put food into the mouth together with someone else

[See also ጉርስ, ጉርሻ]

ጉርሻ gratuities, morsel (see ጎረሰ)

ጎረቤት neighbor (see ጎሮ)

ጉርብትና neighborhood

ጎርነን፡ያለ hoarse

ጎራዴ sword

ገረድ maid

ግርዶሽ bower

ጎራዲት girl with a pudgy nose

*ጎረደደ, ተንጎራደደ strut

ጉራጌ name of an ethnic group

*ጎረጎረ, አንጎራጎረ lament, recite poems of sorrow

ግርግሬት	brazier
ገረፈ	whip
ተገረፈ	be whipped
ጎርፍ	flood, swelling of a stream
ጎሳ	tribe
ጊሣ	kind of grass (or plant) serving for making ropes
ግሣት	roaring
ግሳንግስ	odds and ends
ገሠጸ	reprimand
ገሠጻ	scolding
ጉሽ	unfiltered beer
ጉሽ፡ጠላ	unfiltered beer
ጋሻ	measure of land (ca. 40 hectares)
ጌሾ	a plant the leaves of which are used to give a bitter taste to the drink
ጎሸመ	elbow (v.)
ግሸን፡ማርያም	name of a monastery
ገባ	go in, start
ገባ(ው)	understood
ተገባ	be proper
(ተገባው	he has to)
(ይገባዋል	he ought to)
(የሚገባ	due)
(ቢገባውም፡ገይገባውም	whether it is proper or not)
አገባ	marry
አስገባ	bring in
ተጋባ	marry each other
ተግባባ	agree
ገባ፡አለ	enter a little way, get involved
ገቢ	income
ግቢ	compound
ጋብቻ	marriage
ተገቢ	appropriate
መግቢያ	entrance
ማስገቢያ	instrument serving to put in
ማግባት	marrying
መግባባት	mutual understanding
ጉብ፡ብሎ	on a high place
ጋቢ	thick šämma put on in the evening
ግቢ	compound (see ገባ)
ገበሬ	farmer
ግብርና	agriculture, farming
ገብር	servant
ግብር	banquet, feast
የግብር፡ስንዴ	fine wheat
ግብር	taxes
ግብር	function, activity, effect, temperament
ግብረ፡ሥጋ	sexual relations
የግብረ፡ገብ	moral
[See also ተግባር]	
ግብርና	agriculture, farming (see ገበሬ)
ገብስ	barley

ገብስማ barley-colored

ገበታ table

ገበታ፡ ከፍ፡ አለ the table was cleared

የትምህርት፡ ገበታ training installation (lit. a table for education)

ጋብቻ marriage (see ገባ)

ጎበኘ visit (v.)

ጎብኚ visitor

ጉባኤ assembly, conference

በጉባኤ in conclave

ጋበዘ invite

ተጋበዘ be invited

ተጋባበዘ invite one another

ጎበዝ fine young man, good fellow!

ጉብዝና virility, manliness, excellence

ገበየ transact business in the market

ገበያየ transact business

ተገበያየ make a transaction, do business

መገበያያ marketing

[See also ገበያ]

ገበያ market (see)

የገበያ፡ ልብስ run-of-the-mill clothes

ለገበያ፡ የወጣች who went out for business (i.e. she became prostitute)

ገበያተኛ market goer

* ጎበጎበ, አጎበጎበ prepare the dough for bread

ግብጽ Egypt

ጌታ lord

* ገተረ, ተገተረ jut out

ጎተራ granary

ጎተተ drag, conjure up (spirits)

ጎተት፡ አለ drag somewhat, be somewhat underdeveloped

ጉትቻ earring

ገና Christmas, hockey

ገና still, yet, right away

ግን but

ጎን side

ጎን፡ ለጎን side by side

ከ...ጎን close to

ገነባ build of stone

ግንብ wall, castle

የግንብ፡ ቤት house of stone

ገንቦ crock

ግንባር forehead

ጎንበስ፡ ቀና፡ አለ bow down and rise again

ጋኔን (pl. አጋንንት) ~~spiral~~ spirit

ግንኙነት relation, connection (see * ገኘ)

ገነዘ enshroud

ተገነዘ be enshrouded

ግንዘት Book of Funeral Ceremony

* ገነዘበ, ተገነዘበ realize

ገንዘብ money

ገንዘብ፡ሰብሳቢ money collector, chairman of a society where collecting money is involved

ገንዘብ፡ያዥ treasurer

የገንዘብ financial

ገንዳ font

* ገነደበ, አገነደበ put around the waist

* ጐነጨ, አስጐነጨ give a mouthful of drink

ጉንጭ cheek

ገንፎ porridge

ገነፈለ boil over

አገነፈለ boil up

ግንፍል kind of dish

* ገኘ, አገኘ find, obtain

ተገኘ be present, be available, meet

ተገናኘ meet one another

አገናኘ bring together

መገኘት discovery

መገናኛ the coming together

መገናኘት association

ማግኛ method of obtaining something

ግንኙነት relation, connection

ግዕዝ primary reading stage (see also * ጋዘ)

ገውዝ Gemini (constellation)

ገዛ buy

ተገዛ be bought, be purchased

ገዢ buyer

መግዣ place where one buys, means of purchasing

ጉዞ travel (see * ጓዘ)

ጉዞ፡ፍታት the processional obsequies

ጊዜ time

በጊዜ on time

ለጊዜው for a short period, for the moment

ያለ፡ጊዜ inopportunely, occasionally

በየጊዜው from time to time, many times

ጋዝ kerosene

* ጋዘ, አጋዘ go through the primary reading stage (see ግዕዝ)

* ጓዘ, ተጓዘ travel, journey, go

ጓዝ baggage

[See also ጉዞ]

ገዘተ anathematize

ጐዘጐዘ spread grass on the ground

ገዘፈ recite magic formulas

ግዝፈት magic recitation

ግዘፍ substance

ግዙፍ massive

ግዙፋዊ bodily, external

ጋድ the fast day before Christmas

ግድ necessity (see ገደደ)

ግድ፡የለውም he does not mind

በግድ by necessity, necessarily

ጐዳ harm, do harm

ተጐዳ be harmed

ጓዳ pantry

ገደለ kill

ተገደለ be killed

ተጋደለ kill each other

ገዳይ murderer

ግዳይ killing

* ገደለ, አጋደለ lean to one side (load), slip down

ጐደለ lack, be missing

ጐደለ(ው) he lacks

አጐደለ(በት) he failed to do for him

ተጓደለ be left out

ጐደሎ missing

ጐደል, in ከሞላ፡ጐደል more or less

* ገደመ, አጋደመ lay out

ጋደም፡አለ lie down

ገዳም monastery

ጊደር calf

* ገደረደረ, ተግደረደረ show self-denial for politeness sake

ግዴታ obligation, necessity (see ገደደ)

ጐዳና journey

ጓደኛ companion

ጓደኛነት companionship

ገዳይ murderers (see ገደለ)

ጉዳይ affair, matter

ባለጉዳይ a person with a problem

ግዳይ killing, spoils (see ገደለ)

ገደደ be forced

አስገደደ force, compel

ግድ necessity

ግዳጅ obligation, duty

ግዴታ obligation, necessity

ግዳጅ obligation, duty (see ገደደ)

ጉድጓድ pit, well

ገደፈ break the fast, omit

ተገደፈ be reduced

ግድፍት a non-fast day

ጎጆ hut

ጎጆ፡ደረጀ set up housekeeping

ጎጆ፡መውጫ means for settling themselves up in their home

የጎጆ፡ነገር domestic matter

ጓጓ be eager

* ጓጓ, ተንጓጓ be a rumbling noise

* ጐጐለ, ተጓጐለ be forgotten (time) through being busy with something else, be neglected

* ገገመ, አገገመ recuperate

ጋገረ bake

ተጋገረ be baked

አስጋገረ cause to bake, have baked

ጉጉት owl

ጋጋን crow

ጋጥ stall, livestock pen

*ጌጠ, አጌጠ adorn oneself, be decorated

ጌጥ decoration, trappings

ጌጣ:ጌጥ jewelry

ገጠመ fit, join, write poetry

ተገጠመ be composed (poems)

ግጥም:አለ be closed

[See also ግጥም]

ግጥም poetry, lyrics of songs, verse (see ገጠመ)

ግጥም:አቀባይ solo poem reciter

የግጥም:አጣጣል the manner of reciting

ገጠር country, countryside

ግጦሽ pasture, grazing place

ገጠባ saddle-sore

ገጽ page

ገጸ:በረከት present, gift

ገፋ push, be advanced (in age, in education), go on (time)

ተጋፋ advance (vi.), shove one another, be crowded, upset

ገፋ:አለ be large, be great, exceed

(ሀብቱ:ገፋ:ያለበት the well-to-do)

ገፍ:አድርጎ on large scale

ግፍ injustice

ግፊያ shoving, pushing

መጋፋት encroaching (on boundaries)

አይጋፋም it is not bad

ገፍ, in በገፍ in quantity

*ገፈረ, አጋፈረ oversee

አጋፋሪ supervisor (at a banquet)

ጎፈሬ tonsure

ጎፈየ be thin (of ox)

ገፈፈ strip off

ተገፈፈ be stripped away, be taken off, be deprived of

ጠ

ጠላ hate

ተጠላ be disliked, be loathed

ተጣላ quarrel (v.)

ጠላት enemy

ጥላቻ hatred

ጥለኛ antagonist

ጠላ beer

ጠላ:ጠመቀ brew beer

ጣለ abandon, leave, throw, toss, drop

(ዕቁብ:ጣለ attend the əqqub, hold the əqqub)

(ጠጅ:ጣለ prepare mead)

ተጣለ be held, be kept (the credit society). The expression of *ጣለ (or ተጣለ) is justified because of the characteristic activity of the society in the drawing of lots

ጣል፡አደረገ put on (a kuta), wrap around (a shawl), leave a little bit

አጣጣል, in የግጥም፡አጣጣል the manner of reciting a poem

ጥላ shade, shady place

ጥላ፡ወጋ cast an evil spell

ጠለቀ be deep, go down (of sun), set (of sun)

ጠለቅ፡አድርጎ deeply

ጠልቃ፡ገባ butt in

ጥልቀት depth, profundity

ጥልቀት፡ያለው deep

ጥሎሽ dowry, gift

ጠላት enemy (see ጠላ)

ጥለት stripe

ጥላቻ hatred (see ጠላ)

ጥለኛ antagonist (see ጠላ)

* ጠለጠለ, አንጠለጠለ suspend from one's arm

ተንጠለጠለ be suspended

ጠለፈ embroider

ጥልፍ embroidery

ጠማ(ው)be thirsty

ተጠማ be thirsty

ጢም beard

ጣመ be savory

ጣመ(ው)like (v.)

ጣጣመ have little liking

ተጣጣመ be flavored

አጣጣመ taste here and there, pick up

ጣዕም taste, good taste

ጠመመ be crooked, be warped

አጣመመ cause to be warped

* ጠመረ, አጣመረ join, couple

ተጣመረ be linked, be associated

ጠመቀ brew

ጠመቀ immerse oneself in water

ተጠመቀ be baptized

አጠመቀ baptize

መጥምቅ፡ዮሐንስ John the Baptist

መጠመቂያ place where one baptizes

የመጠመቂያ baptismal

~~baptismal~~

[See also ጥምቀት]

ጥምቀት Epiphany (see ጠመቀ)

ጥምቀተ፡ባሕር Epiphany pool

ጠመንጃ rifle

ጠመደ yoke up

(ሥራ፡ጠመደው he was engaged in work)

ተጠመደ be involved

[See ጥንድ]

ጠመጠመ swathe, wear a turban

ጥምጥም turban

ጠራ be pure

ተጣራ be filtered, be clear

የተጣራ filtered

ጥራት pureness

ጥሩ good

ጠራ invite, summon, call out

(ቡና፡ጠራ invite to coffee)

ተጠራ be invited, be famous

አስጠራ cause to call

ጥሪ invitation

ጥሪት invitation

መጠሪያ term, appellation

መጠሪያ፡ስም appellation

ጣረ try very hard, be afflicted

አጣጣረ be in death throes

ጥረት effort

ጣራ roof

ጥሩ good (see ጠራ)

ጥሩነት goodness, excellence

ጥሬ raw, green (grain), grain

ጥሬ፡ገንዘብ cash

ጥሬ፡ጨው rock salt

ጥር January

ጦረ provide for someone, care for the aged parents

ጧሪ provider

ጧሪ፡ቀባሪ who takes care of

ጦር spear

[See also ጦርነት]

ጥሩምባ trumpet

ጥሩምባ፡ነፋ blow the trumpet

ጥርስ tooth

* ጠረቀመ, አጠራቀመ collect, save

ተጠራቀመ be collected, collect (vi.), gather (vi.)

ጠረበ carve

ተጠረበ be squared

ጥረት effort, strive (see ጣረ)

ጥሪት invitation (see ጠራ)

ጥሪት product

ጦርነት battle (n.)

ጦርነት፡ገጠመ battle (v.)

ጠረዘ bind (a book)

ጥራዝ volume, book

ጠርዝ edge

ጠረገ sweep

ተጠረገ be swept away

ጠራረገ sweep

ጠረጠረ doubt, distrust

አጠራጠረ be in doubt

ጥርጣሬ suspicion

ጠረጴዛ table

ጢስ smoke (see also ጭስ)

ጣሰ violate

ተጣሰ be violated

ጠቃ beat, knock

አጠቃ attack

(ብቸኝነት፡ አጠቃው he is beset with loneliness)

ጠቀለለ pack, wrap, roll up

ተጠቀለለ be packed, compress, include, curl up

ጠቅለል፡አደረገ roll up

ጠቅላላ general (adj.)

ጠቅላላው generally

ጠቅላላውን generally, in general

በጠቅላላው generally, in general

በጠቅላላ፡ አነጋገር generally speaking

በጠቅላላው፡ ሲታይ generally considered

[See also ጠቅላይ]

ጠቅላይ፡ግዛት province (see ጠቀለለ)

ጠቅላይ፡መምሪያ headquarters

ጠቀመ benefit, render service, be beneficial

→ ተጠቀመ make use of

ተጠቀመ(በት) he used it

ጠቀም፡አለ be beneficial, be more useful

→ ጥቅም benefit, advantage, value

ጥቅምት October

ጥቁር black

ጠቀሰ mention, cite

ተጠቀሰ be mentioned

ጠቃቀሰ mention, impinge

ጠቀሰ, in ሰማይ፡ጠቀስ thrusting up into the sky

* ጠቀቀለ, ተጠቀቀለ curl up

ጥቃቅን small

ጥቂት few, a few

ጠባ suck

ጡት breast, bosom

ጠብ quarrel

ጠበኛ quarrelsome, antagonist

ጠቢ spring

ጠበል holy water

ጠበሰ roast (v.)

ጥብስ toast (n.)

ጠበቀ wait, await, watch, guard, keep, observe, heed, preserve

ተጠበቀ be kept, be observed

ተጠባበቀ await

ጠበቀ be fastened

ተጣበቀ be stuck together

አጥብቆ greatly, vigorously

ጥብቅ strict

ጠበቃ lawyer

ጠበቃ፡ገዛ hire a lawyer

ጠባቂነት, in የበላይ፡ጠባቂነት mastery

ጠበበ be narrow, become restricted

ተጠበበ have apprehension

አጠበበ crowd (vt.)

ተጣበበ be crowded
ጠበብ፡ብሎ narrowly
ጠባብ narrow
ጠቢብ metalsmith (see ጥበበ, ጠይብ)
ጥበብ technique, skill, knowledge (see ጠቢብ)
ጥበብ šämma with multicolored hems
ጥበብ፡ለቃሚ the maker of the ṭəbäb
ጥበብ፡የሌለው unembroidered
ጠቦት lamb
ጠበኛ quarrelsome (see ጠብ)
ጠባይ nature, character
ጠባየ፡መልካም of good character
* ጠበጠበ, ተንጠባጠበ be scattered
ጡት bosom (see ጠባ)
ጡት፡ጠባ adopt a child
ጣት finger
ጧት morning
ጠና be strong (see also ጸና)
አጠና study
ተጠና be studied, be learned, be scrutinized
ጠና፡አለ be strong
ጠና፡ያለ strong
ጥናት steadfastness
ጤና health, sound
የጤና፡መኮንን health officer
የጤና፡ጥበቃ፡ኮሌጅ Public Health College
[See also ጤና አዳም]
ጠነሰሰ prepare the ingredients of beer
ጥንስስ mixture of ingredients for the preparation of beer
ጠንቈለ engage in sorcery, divine
ጥንቈላ divination
ጠንቋይ divinator
* ጠነቀቀ, ተጠነቀቀ be careful
አስጠነቀቀ warn, give a warning
አጠናቀቀ complete, acquire completely
ጠንቀቅ፡ብሎ carefully
አጠናቆ completely
ጠንቋይ divinator (see ጠንቈለ)
ጥናት steadfastness (see ጠና)
ጥንት olden days, in olden days, in the old days, origin, originally
ከጥንት፡ጀምሮ from the beginning
→ ጥንቱን from the very beginning
→ ጥንቱኑ from the very beginning, originally
ጥንተ፡ሁኔታ original circumstances
ጥንተ፡መሠረት original basis
ጥንተ፡መሠረቱ essentially
ጥንተ፡ነገር essence
ጥንተ፡ግብር essential qualifications
የጥንት of old, old, ancient

ጥንታዊ ancient

ጥንታዊነት antiquity

ጤናአዳም rue (see ጤና)

ጠነከረ be strong

አጠነከረ strengthen, bolster

ጠንከር፡አለ be strong

ጥንካሬ toughness

* ጠነወቀ, ተጠናወተ be hostile

[See also * ጸነወተ]

ጤንዚዛ buzzing

ጥንድ pair (see ጠመደ)

ጥንጓ leather ball

ጣዕም taste, good taste (see ጣመ)

ጣዝማ wild honey, dark brown

ጠይም dark

ጠይምነት dark quality

ጠየቀ ask, require, inquire, visit, hold responsible

ተጠየቀ be required

አስጠየቀ require

ጠያቂ who asks, who holds responsible

ተጠያቂ who is asked

ጥያቄ question, request (n.)

ጠይብ metalsmith (see also ጠቢብ)

ጣደ put on the fire

→ ተጣደ be put on the fire

ጥድ juniper

ጠጅ mead

ጠጅ፡ቤት small structure in which mead is sold

ጠጅ፡ጣለ prepare the mead

ጥጃ calf

ጠጋ come near

ተጠጋ take shelter, gather

አስጠጋ let approach, let have shelter

ጠጋ፡አለ move

ጥግ፡ጥግ፡ይዞ along the edge

ጠገኝነት client status

መጠጊያ shelter, means of protection

ጠገበ be sated

ጠገብ፡ያለ satisfactory

ጥጋበኛ arrogant

አጥጋቢነት sufficiency

ጠገነ repair

ተጠጋገነ be repaired over and over again

ጠገኝነት client status (see ጠጋ)

ጠጣ drink

ተጠጣ be drunk

(ይጠጣል one drinks)

አጠጣ give to drink

መጠጥ drink, strong drink, liquor

ጣጣ problem, need, affair, want, complication

የቤት፡ጣጣ household items

ጣጣ, ጣሬ wild honey

*ጣጣመ, እጣጣመ see ጣመ

*ጣጣፈ, እጣጣፈ see ጣፈ

ጠፋ disappear, be lacking, be absent, cease

አጠፋ waste, wipe out, do wrong, destroy, kill

→ ጥፋት crime, misdeed, sin

ጣፈ write (see also ጻፈ)

ጣፈት document, scroll

መጣፍ book, text

ጤፍ millet

ከጤፍ፡ እልቆ ጠረ consider something no more than a trifle (lit. no more than a grain of millet)

ጧፍ candle

ጠፈረ tie (v.)

ጥፍር fingernail

ጦፋን see Annales d'Ethiopie 1 (1955) p. 89-108

ጥፈት document, scroll (see ጣፈ)

ጥፋት crime, misdeed, sin (see ጠፋ)

ጥፋት፡ አጠፋ commit a misdeed

ጥፋተኛ guilty

ጣፈጠ be tasty, be sweet

ጣዕም savor, flavor

ጠጭፍ፡ አለ dry

ጨ

ጨሌ glass bead necklace

ጨለጠ take a gulp

ጫማ foot (normally used as measure, but also in the expression ከሌጌር፡ እንዩ፡ እስከ፡ ጫማ from head to foot)

ጨመረ add

ጭምር in addition

በ... ጭምር in addition to

ተጨማሪ additional

በተጨማሪም in addition

ኰሰረ፡ ጫረ፡ አደረገ stir up

ጭራ fly whisk

ጭራሮ twig, sticks

ጨረሰ finish

ጨርሶ completely; (with a negative verb) at all

መጨረሻ end

ጨረቃ moon

ጨርቅ cloth, banner

ጭሬቆ dunged earth

ጨሰ smoke (v.)

አጨሰ smoke (vt.), cause to smoke

ጭስ smoke (n.); see also ጢስ

ጭቃ mud

ጭቃ፡ ሹም village headman

ጨቀን፡ አደረገ sheathe

ጭቅጭቅ dispute

ጩቤ dagger

ጮቄ name of place

ጨበጠ squeeze

  አስጨበጠ cause to clasp, make seize, give

  ጨበጥ፡አደረገ grasp, squeeze

  ጭብጥ handful

ጭብጦ anǧara cake

*ጨበጨበ, አጨበጨበ clap

  ጭብጨባ clapping

ጫት kind of bush the leaves of which have a mildly narcotic quality

ጫነ load (v.)

  ተጫነ be placed (load), weigh down

  ጭነት cargo

  መጫኛ pack strap, girth strap

ጨነቀ be embarrassed, be at a loss

  ተጨነቀ have anxiety

ጫንቃ shoulder

ጭንቅላት head

ጭነት cargo (see ጫነ)

  የጭነት፡ከብት pack animal

ጫካ forest

ጭኮ flour of roasted ~~grains~~ barley prepared with butter and pepper

ጭካኔ atrocity, perseverance

  የጭካኔ፡ሥራ atrocity

ጮኸ cry (see ጩኸት)

ጩኸት shouting, bleating (of sheep), outcry (see ጮኸ)

ጨዋ person of rank, well-bred, gentle folk, uneducated

→ ጨዋነት good breeding

*ጨወተ, in ተጫወተ play, chat, discuss

  አጫወተ talk with someone

  መጫወቻ game

  [See also *ጨዋታ]

ጨዋታ game, play (see *ጨወተ)

  ጨዋታ፡ያዘ be engaged in conversation

  የጨዋታ፡ሜዳ playing field

ጨዋነት good upbringing (see ጨዋ)

ጫጉላ nuptial house

  የጫጉላ፡ቤት honeymoon hut

*ጫጫ, ተንጫጫ chirp

ጮጮ milk container

ጨጨብሳ kind of Galla dish (wheat flour mixed with butter and spices)

ጨፈረ dance (v.)

  ጭፈራ dance (n.)

  ጭፈሮ dance (n.)

ጭፍራ body of troops, adherent

ጰ

ጳጳስ bishop

ጸ, ፀ

ፀሐይ sun

ጸሐፊ secretary, scribe (see ጻፈ)

  ጸሐፌ፡ትእዛዝ Minister of Pen

ጽሑፍ writing (see ጻፈ)
    በጽሑፍ፡ አሰፈረ write down
ጽሕፈት writing, charm (see ጻፈ)
    የጽሕፈት፡ ቤት office
ጸሎት prayer (see ጸለየ)
    ጸሎቱን፡ መራ conduct the prayer
    ጸሎት፡ አቀረበ say prayers
    ጸሎት፡ አደረሰ pray, say prayers
    · ጸሎተ፡ ሐሙስ Holy Thursday
    ጸሎተኛ sayer of prayers
ጽላት votive stone
ጸሎተኛ sayer of prayers (see ጸሎት)
ጸለየ pray
    መጸለያ place of prayer
    ጸሎት prayer
ጾመ fast (v.)
    ተጾመ it is being fasted
    [See also ጾም]
ጾም fast, fasting (see ጾመ)
    ጾመ፡ ልጓም halter of fast
    ጾመ፡ ድጓ title of book
ጽሞና, in በጽሞና quietly
ጾታ sex
ጸና be firm, get too strong, become
    effective (see also ጠና)
    አጽናና console
    የጸና strong, organized
    በጽኑ strongly
    ጽናት tenacity

ጽና censer
ፀነሰ conceive
ጽናት tenacity (see ጸና)
* ጸናና, see ጸና
* ጸነወተ, ተጸናወተ be hostile
    [See also * ጠነወተ]
ጽዋ cup, chalice
ጸዳ be clean, be pure
    አጸዳዳ clean (v.)
    ጸዳ፡ ያለ white
    ጽዳት cleanliness
ጸደቀ be declared righteous, be pious,
    be valid
    አጸደቀ confirm
    መጸዳደቅ, in በመጸዲደቅ piously
    ጻድቅ (pl. ጻድቃን) righteous, holy
    ጽድቅ holiness
ጽዳት cleanliness (see ጸዳ)
ጸጋ grace, favor, honor, beneficence
    ባለጸጋ rich
ጽጌ, in የጽጌ፡ ጾም Fast of Sage
ጸጉር hair
ጽጌረዳ rose; proper noun
ጸጥታ silence
ጸጸት sorrow
ጻፈ write, write down (see also ጣፈ)
    አጻፈ have something written down
    [See also ጸሐፈ, ጽሑፍ,
    ጽሕፈት, መጽሐፍ]

ፈ

ፈላ	boil (vi.), ferment (of drink)
አፈላ	boil (vt.)
ቡና፡አፍሊ	coffee maker
ፍልሳታ	Fast of Fəlsäta
ፍልስፍና	philosophy
ፊልቴር፡ጠላ	filter beer
ፈላና፡በር	name of a gate in Harar
ፈለገ	look for, seek, need, wish
አስፈላጊ	necessary
አስፈላጊነት	necessity
ያስፈልጋል	it is necessary
ፍለጋ	search, in search, need
ፍላጎት	need, desire
ፈሊጥ	fashion, notion
ፈራ	fear
ተፈራ	be feared
አስፈራ	cause to be feared
*ፈራ, አፈራ	produce, provide, develop (a character)
ፍርምባ	chest
ፈረሰ	fall apart, be ruined
አፈረሰ	ruin, break (an agreement)
ፈራረሰ	fall into ruin, fall apart
ፈረስ	horse
ፈረስ፡መጋላ	main market place in Harar
ፈረሰኛ	horseman
*ፈረቀ, ተፈራረቀ	alternate
ፈረንጂ	Western
ፍሪዳ	young steer
ፍርድ	sentence
ፍርድ፡ቤት	court
ፍርፍር፡ሹሮ	kind of dish
ፈሰሰ	be spilled
አፈሰሰ	spill, pour
(ገቢ፡አፈሰሰ	obtain an abundant income)
መፍሰሻ	place to pour out, place to dump
ፈሰገ	celebrate Easter
ፋሲካ	Easter
ፋሺስት	Fascist
ፋቀ	rub, tan
ፋቂ	tanner
መፋቂያ	toothbrush
*ፈቀረ, አፈቀረ	love (v.)
ፍቅር	love (n.)
ማስተፋቅር	love philter
ፈቀደ	allow, permit, desire
ተፈቃቀደ	look for one another
(በዓይን፡ተፈቃቀደ	ogle each other)
ፈቃድ	permission
ፈቃደኝነት	willingness
ፋብሪካ	factory
ፈታ	release, leave off, unyoke, absolve, divorce
አስፈታ	cause to be released, have released

ፈት divorced
ፍታት absolution, obsequies
ፍች፤ ፍቺ meaning, significance, divorce
መፍትሔ solution
ፊት face, in front, in the front
ፊት፡ አሽወጋ be servile
ከ… ፊት፡ ለፊት። opposite
ወደ፡ ፊት in the future
ወደ፡ ፊት፡ አመራ advance (v.)
የወደፊት future
ፈተለ spin
ፈትል spinning
*ፈተለተለ, አፍተለተለ gnaw (of hunger)
ፍታት absolution, obsequies (see ፈታ)
የፍታት፡ ጸሎት prayer of absolution
ፈተነ test (v.)
ተፈተነ be tested
ተፈታተነ be tempted
*ፈተገ, ተፋተገ be in contact with
ፈተፈተ distribute morsels
ፍች፤ ፍቺ meaning, significance, divorce (see ፈታ)
ፊና way, neighborhood
በየፊናቸው separately
ፈንታ share, portion, turn
በ… ፈንታ instead of
*ፈነከተ, ተፈናከተ crack each other's head
ፈነዳ explode, bloom
ፈንጠር፡ አለ stand somewhat apart, be separated
ፈንጠር፡ ተገገለ be apart from each other
ፈንጠር፡ ያለ separate (adj.)
ፈንጠር፡ ብሎ at a little distance, aside
የፈንጠር, see above
ፈነጠቀ project (a beam of light), emit
ፈንጠቅ፡ አደረገ send out
ፈነጠዘ hold a fantasia
ፈንጠዝያ display of prowess, fantasia
ፊንፊኔ name of place
ፉካ hole in the wall to let out the smoke
ፎከረ boast, narrate one's prowess
ተፎካከረ boast, compete
ፉከራ boasting
ፈወሰ cure (v.)
*ፌዘ, አፌዘ(በት) he made fun of him
ፈዘዘ become feeble, become dull (of eye)
ፍየል goat
ፊደል alphabet
ፊደል፡ ቆጠረ learn to read, master the alphabet

ፊደል፡ አስቈጠረ teach how to read
የፊደል፡ ቍጠር spelling
የፊደል፡ መቍጠሪያ spelling
ፈጀ take (time), use ~~of~~ up
ፍጅት tumult
ፈጅ lawyer
ፍጅት tumult (see ፈጀ)
ፍግ dung
ፈገግታ smile (n.)
*ፈገፈገ, አፈገፈገ hold back
ፎጣ towel
ፈጠረ create
ተፈጠረ develop (vi.)
ተፈጥሮ nature
መፈጠር development
ፈጠነ go fast, be fast
አፋጠነ speed up
ፍጥነት speed (n.)
ፈጨ grind grain
አስፈጨ have ground
ፍጪ grinding
ወፍጮ grinder, mill
ፈጸመ accomplish, perform, settle, convey
ተፈጸመ be performed, be fulfilled, be over, be finished
አስፈጸመ bring to a settlement, have carried out
ፍጹም complete
ፈጽሞ completely; (with negative verb) absolutely not
ፍጹምነት perfection

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ፖሊስ police
ፓርላማ parliament
ፓትሪያርክ Patriarch
ፒያሳ Piazza (name of square in Addis Ababa)
ፑድር powder